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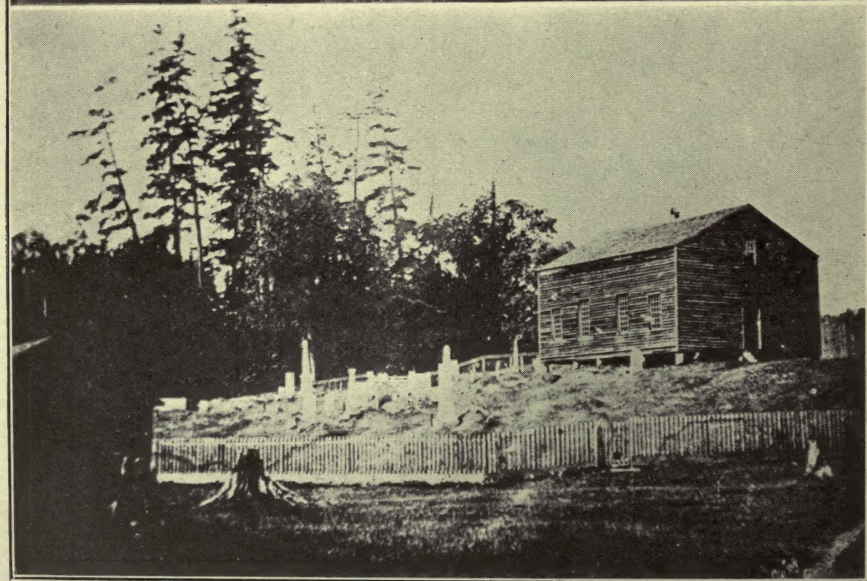
Records and Memories

— of —

Boston Church

1820-1920

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Records and Memories
of

Boston Church

in the

"Scotch Block"

Esquesing Township, County of Halton
Ontario, Canada

1820 - 1920



By John McColl, D.D.

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To

NATIVES OF THE SCOTCH BLOCK

*WHO CHERISH ITS HISTORY, AND WHOSE INTEREST AND
ENCOURAGEMENT PROMPTED AND PERMITTED
THE WRITING OF THESE PAGES ;*

And to

BOSTON CHURCH

*WITH THE PRAYER THAT IT MAY CONTINUE A SPIRITUAL
FORCE IN ITS SECOND CENTURY AS IN ITS FIRST:
RESPECTFULLY DEDICATED.*



PREFACE

This history deals specially with the first Presbyterian congregation of Esquesing and its successor, the Boston Church, but in connection therewith other matters come in for mention.

The main source of information has been the Boston Church record-books. For some contemporaneous events and conditions in the country a few publications have been consulted. Some incidents have been ascertained by interview, or by correspondence with those who had knowledge of them, and the writer has drawn upon reminiscences of his own.

To all who responded to enquiries concerning persons and circumstances, he herewith expresses his appreciation and thanks for their assistance.

JOHN MCCOLL.

Georgetown, Ontario,
January 10, 1920.



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CHAPTER I.

EARLY DAYS IN THE SCOTCH BLOCK OF ESQUESING.

THE first settlements in this part of Upper Canada were in the townships on the shores of Lake Ontario and Lake Erie. The old survey of Trafalgar was opened for settlement in 1807, but it was not until 1819, when Sir Peregrine Maitland was Lieutenant-Governor of Upper Canada, that free grants of land, of one hundred acres each, were made to bona fide settlers in Esquesing. The pioneers came into a wooded country, and bears, wolves, deer and other wild animals roamed the forests. The bears and wolves rarely attacked people, but were a continual menace to hogs and sheep. This part of Canada, like the whole region south of the lakes from the Hudson River to the Ohio, had been dominated by the Six Nation Indians, but Indians of any tribe were rarely seen, and they gave the pioneers in Esquesing no such trouble as they gave in some parts of Upper Canada. Because of his loyal support to the British in the American Revolution and previous wars, the Indian Reserve on the Grand River was given to Captain Joseph Brant, a Mohawk Indian and war chief of the Six Nations, and to his people. He also received for himself a royal grant of Wellington Square, the present Burlington, and died there in 1807 in a house which he had built for himself, and his body was buried near the Church of England on the Reserve. He had received an English education when young. He became a Christian, and translated the Gospel according to Mark into the Mohawk language. His name is perpetuated in Brant County and Brantford.

The conditions of life were hard for the first settlers. The trees had to be cut down and cleared away, log houses and barns built, roads made, and by severe and protracted labor the necessities and comforts of life provided. At first, and until they had oxen and sleighs, many men in the Scotch Block had to carry

flour on their backs from a mill on the Sixteenth at Dundas Street, Trafalgar.

A journey of 40 miles to York, always made afoot till horses became common, took two days; the driven oxen were tethered or turned out for the night; and their drivers often slept, shelterless, in the woods, by the roadside. The wheels of the first carts were cut from tree-trunks and pinned on the axle with wood,—were solid, heavy, slow, but introducers, nevertheless as the wheel everywhere has been, of community contact as well as of commercial exchanges. Butter and eggs went to Toronto, ox-drawn; books, necessaries, and seeds came back. Furniture and household utensils were very meagre, and hemlock branches were used as part of the bedding. Before saw-mills were built, with immense labor and patience, two men sawed out a board from an elevated log with a whip-saw, one standing above the log, and the other below it. Tools and implements for doing farm work were few, and these had to be brought a distance. Mrs. David Darling carried a tub of butter to Little York over the forest trails and traded it for a logging chain, which she carried back with her. We can imagine how that chain was borrowed by the neighbors until able to procure chains of their own.

There were no stoves. The open fire-place with its blazing logs warmed the houses, and in the evenings gave a cheerful light to the members of the family who circled in front of it. On a crane which swung, out and in, over the fire, the pots and kettles were suspended, and in them water was heated and food cooked. Bread was baked on the stone hearth in front of, and partially surrounded by, the coals of the fireplace. There were no matches. The fire was started by coals which were covered over by ashes the last thing at night, and so preserved until the morning, or by a spark made by a piece of steel striking a flint. The houses were lighted by candles made in moulds or by dipping wick in vessels holding the melted tallow. The one kerosene oil lamp, which came to be such a great possession and cause of family pride, was as yet in the unknown future.

The first small crops of wheat and oats were cut by the sickle, the grain was threshed out with the flail, and separated from the

chaff by throwing it up in the wind. By and by the open cylinder and fanning-mill came into use. There were some men who were famous in their work with the cradle, which superseded the sickle, but after some years the glory of the cradle waned with the advent of the McCormick reaper in the early sixties of the century, the mowing machine eclipsed the scythe, while the open cylinder retired from view with the arrival of the new separator.

In one generation after the first settlement in Esquesing a great transformation had taken place. The woods had given way to fields of grass, grain and orchards, the one cow with her tinkling bell had become a herd, and the two, or three sheep, a flock. Log buildings had to a large extent been replaced by frame, and some farmers were erecting houses of brick or stone. The first brick house in the Block is said to have been built by Peter Scott in 1844.

The faithful co-worker of the first settlers in clearing away the forest, working the plough, and moving the first vehicle of transportation, the sleigh, in winter and summer alike, was the willing and steady ox. Buck and Bright, the ox-team, hawed and gee'd, and took the log, or load to its destination according to directions.

The dog Rover, or by whatever other name called, must not be overlooked in this narrative. He was hostile to all beasts of prey that committed depredations on his owner's livestock, and resented them. When William Dobbie was returning home on foot from Ashgrove, his two dogs discovered a bear in the pine woods and rushed to the battle. William, full of courage, followed with a club, and the bear was killed, its skin becoming part of the house furnishing. The lives of bears and wolves were made very precarious and uncomfortable. Rover stood on guard always, except when calling on his canine neighbor. He was well acquainted with the farm and the domestic animals, was interested in all agricultural proceedings, did some work himself when he felt right, played with the children, and tried to encourage his master. The story of Sandy Ross's dog is authentic. Sandy lived on Lot 17, 5th Concession East. One of his daughters was married to a man in a northern township, and a valuable cow was given her as part of

her marriage portion. The cow was driven to the new home of the bride and Sandy's dog went along. On the night following the arrival there Rover managed to get the cow out of the enclosure where she had been placed, and started back with her to the old home, where he considered she properly belonged. He had nearly reached it when they were overtaken, and the cow recovered. That his intentions and efforts to correct a wrong should have been thwarted on the point of success must have perplexed and discouraged this good dog.

In a short time the horse appeared in the new settlement to assist in farm operations. On the road the ox was sure but somewhat slow, and the horse excelled him. People in those days were fine walkers. A journey of ten, twenty, or even fifty miles, was not worth mentioning; nevertheless, both men and women found that riding on horse-back was a more easy and stylish way of travelling. They rode to church, to business and political gatherings, to call on neighbors, and to social functions where the fiddle was sometimes in evidence. The buggy had not yet arrived. The means of amusement and recreation were not as abundant then as they are at present. An aged lady, well informed on the early history of the Scotch Block, is authority for the statement that the first pastor on one occasion went with his wife to an evening party, carrying her dancing slippers in his overcoat pocket. Probably such a thing now would be regarded as a very grave indiscretion. The violin, however, was an auxiliary at that time to social pleasure, and to courting in the log houses.

The minister called on his parishioners, and the physician on his patients, by horse-back. The sleigh, or lumber-wagon, was unsuitable for such a purpose. Dr. Christopher Russell, who graduated in medicine at Glasgow University, Scotland, came to Canada by the way of Lockport, N.Y., and began to practice in the Block about 1833, and continued to do so for several years. He travelled long distances over the country. He married Margaret, daughter of John Stewart, and lived in a house belonging to Alexander Robertson, on Lot 5, in the 2nd Concession. In 1841 he bought a farm in Erin, moved there, and practiced for many years afterwards. He died in 1869.

The doctor in Cooksville came into the block on his horse, and Doctor James Cobban, who lived in Milton, went about for years in the same way.

Duncan McColl, while still a boy, about 1836 began to carry mail twice a week on a horse, from Esquesing into Trafalgar. He left the home of his father, John McColl, on Lot 11 in the 6th Concession West, in the morning, and went to the Inn of Thomas Thompson, or "Long Tom's" as the place was called, on Lot 13, on the Seventh Line on the West side, and travelled down to Proudfoot's store on Dundas Street, where there was a Post Office. It would seem that he received and left mail at several places on the way. On the return trip he either came directly back to "Long Tom's", or, what is more probable, up through the Scotch Block from Milton to his father's where the neighbors used to come for their letters and papers. Before the establishment of this route people came from as far back as Erin to Trafalgar for their mail. This Post Office, opened in 1820 at Post's Corners, was kept by Mr. Proudfoot, and was named after the township. The first Post Office in Esquesing, also called after the township, was at Henry Fyfe's place, Lot 9 on the 7th line, West side. The Esquesing office was moved into Stewarttown in 1840.

The Scotch Block Post Office was opened on February 6, 1852, and was kept by Thomas Hume in his house on Lot 12, 4th Concession West. He conducted it until he moved to Walkerton with his family about 1884. After that the office found a place in several homes.

The years of the pioneers of the next generation were the years of homespun. The farmers for a time grew flax, and after it was pulled, retted and otherwise made ready, was spun into yarn on the small wheel, and then woven into cloth. The making of linen was given up as the facilities for making woolen goods developed. The wool was taken to carding mills, where it was turned into rolls, which were brought home, spun on the big wheel into yarn, which, when dyed, was woven on the loom found in many of the homes. After the web was fulled and finished in the woolen mill a tailor visited the families and made suits out of it for men and boys. One of these itinerant tailors was Angus

Cameron. Beautiful plaid dresses for women and girls were also made by seamstresses. One of the shoemakers who came to the homes and made boots and shoes, after the skins taken to the tannery came back in the form of leather, was James Baxter. This domestic manufacture was gradually given up, just as later on the individual makers of wagons, ploughs, etc., in the villages of the country had to yield to the competition of the large factories.

The first town meeting in Esquesing for municipal purposes was held at the home of Joseph Standish on Lot 13, in the 6th Concession East, on New Year's Day, 1821. James Frazer was chosen Clerk, Joseph Standish and Thomas Barbour Assessors, Thomas Fyfe, Collector, Charles Kennedy and John Stewart, Wardens. The business of this body was transacted for several years at "Long Tom's".

Until 1848 this part of the country was in the Gore District, which seems to have included the present counties of Brant, Wentworth, Halton, Waterloo and Wellington.

The first Esquesing Council under the new Municipal Act of 1849 consisted of the Reeve, John McNaughton; the Deputy-Reeve, Ninian Lindsay; Councillors, James Young, R. S. Hall and William Thompson; and Clerk, Richard Tracy.

At first the south-western part of Esquesing is spoken of in the Church records as "The Scotch Settlement" and "The Settlement," but later on "The Scotch Block" only was used, and although somewhat loosely applied this term covered the territory from the base line between Trafalgar and Esquesing North to the Check Line, and from the Town line between Nassagaweya and Esquesing to between the 5th and 6th Concession lines.

The first settlers were Scotch almost without exception—Lowlanders and Highlanders. The most of them came direct from Scotland; a number after a shorter or longer stay in the United States. They wished to form a community and live together, for they were partial to their own kind of folks. It is said that the prayer of one of the pioneers was "God bless our ain people, the Scotch." The first settlers were intelligent, thrifty and for the most part deeply religious. A few of them were unusually well

educated. They were all Presbyterians, but different branches of the Presbyterian family were represented among them. They were farmers as their successors in the Scotch Block still are. There are no villages, nor towns within the boundary lines of the old Scotch Block.

CHAPTER II.

MISSIONARY PREACHERS IN THE SCOTCH BLOCK.

THE first Presbyterian minister, or minister of any denomination, who came into the Scotch Block, was The Rev. William Jenkins from the Township of Markham. He preached on a Sabbath in June, 1820, on the farm of Andrew Laidlaw on Lot 6, in the 4th Concession of Esquesing, and his text was Ez. 34: 25: "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." The people sat around him on logs, and his pulpit, by the side of which he stood, was a maple stump. He visited afterwards in the neighborhood, baptized children, and organized the congregation. He was born in Forfar, Scotland, in 1779, studied for the ministry, and emigrated to the United States where he engaged in work among the Oneida Indians for eleven years. In 1816, or 1817, he crossed over to Kingston, and travelled westward on a missionary journey through the country to York, in the Home District, which comprised the counties of York, Peel and Simcoe.

The seat of government of the new Province of Upper Canada, constituted in 1791, was in 1794 transferred by Governor Simcoe from Newark, at the mouth of the Niagara River, to York, the new capital, called in honor of the second son of George III, and the Provincial Parliament met there first in June, 1797.

For some years Mr. Jenkins was the only Presbyterian minister in this part of Upper Canada. He organized the Church at Richmond Hill, in 1817, and the Church in the township of Scarborough in 1818. In addition to serving these two congregations he carried on missionary labor over an extensive territory. He owned a farm of two hundred acres upon which he lived. He was in many ways a remarkable man:—an excellent scholar, a ready and able preacher, remarkable for the aptness of his texts,

a faithful pastor, of a devoted missionary spirit, of an intrepid courage, and beloved for the urbanity of his manners. He died in 1843.

In the summer of 1821 The Rev. Abner Wright in the Niagara district, which included the counties of Welland and Lincoln, preached near the house of James Laidlaw, Sr., and dispensed the Sacrament of the Lord's Supper. On account of some informality on the previous occasion a session was then chosen of the following men:—John Stirrett, James Laidlaw, Robert Shortreed, George Barbour, Thomas Barbour, George Darling, James Frazer and John Creighton. In 1823 The Rev. Andrew Glen, a missionary from Scotland, who settled in Lower Canada, preached and dispensed the Sacrament. In 1824 The Rev. William King, who was ministering to a congregation on Dundas Street in the Township of Nelson, and later on also preached at Flamborough and Watertown, was engaged to supply the Esquesing Church with a service every fourth Sabbath for the remainder of that year, and for part of 1825, but it is said that on account of poor health he was obliged to desist. In 1824 The Rev. Dr. A. Bullious, of the Presbytery of Cambridge, New York, of the Associate Church, visited Esquesing, and was present with Mr. King at a Communion service. It would seem that the Esquesing congregation which from the beginning had been independent, was about this time received into the communion of the Associate Church. What further services were rendered the Church by Mr. King are not known, but he was present at the Communion in 1829, and was assisted by The Rev. Andrew Bell, who was ordained pastor of the Streetsville Church in 1828, and became well known afterwards as clerk of the United Synod, and still later as clerk of the Synod of the Church of Scotland in Canada. In the autumn of 1826 The Rev. Thomas Beveridge, from the Associate Synod of North America, visited Esquesing, and created a division in the congregation by urging certain tenets of his denomination and making an unqualified assent to them necessary to participation in the privileges of the Lord's Supper. Many members of the Church felt themselves excluded thereby, and strongly dissented from the views set forth by Mr. Beveridge, while others accepted them. This

was the beginning of trouble in the congregation, which was never overcome entirely although both sides made efforts to do so. From time to time occasional supplies were furnished by the Associate Synod and the Presbytery of the Canadas, with which the Esquensing congregation became connected. At the annual meeting in April, 1830, it was agreed by all parties to apply to the United Secession Church in Scotland for a minister as the most likely means to unite the congregation. The month of July was fixed as the time to which the congregation would wait an answer to their petition. In the meantime The Rev. Peter Ferguson preached to the congregation. He had come from Scotland in the autumn of 1830. In May of that year he had been ordained by the United Associate Presbytery of Falkirk and Stirling, and on coming to Canada became a member of the United Presbytery on April 20, 1831, and soon after was inducted to the pastoral charge of West Gwillimbury. Mr. Ferguson was heard in Esquensing with considerable interest and satisfaction, and received a call, which was presented to the Presbytery of York in 1831, but the call was not sustained. Little encouragement being given to continue the correspondence with Scotland, a second call to Mr. Ferguson, signed by a large majority of the congregation was forwarded to the Presbytery of York at its meeting in Streetsville, in February, 1832, which was accepted and sustained, and on April 11, 1832, Mr. Ferguson was inducted pastor of the First Presbyterian congregation in Esquensing. The Rev. Duncan McMillan of Caledon preached the sermon, the questions were put by The Rev. William King, and the charges to the minister and people were given by The Reverend Andrew Bell.





Andrew Laidlaw

Walter Laidlaw

CHAPTER III.

THE FIRST MEETING-HOUSE AND SOMETHING ABOUT SCHOOLS.

AT a meeting of the people on March 4th, 1824, called to consider the purchasing of land for a burying-ground and on which to build a house of worship, Malcolm McNaughton was made Chairman, and James McLaren, Clerk. It was decided, if possible, to buy the south half of the west end of Lot 7 in the 4th Concession, but if it could not be obtained to purchase one or more acres near the centre of the Settlement. Malcolm McNaughton, Duncan Campbell and James McLaren were appointed a committee to make the purchase. They were unable for some reason to buy the south half of the west end of Lot 7, which seems now more unfortunate than it could have appeared then, because it would have afforded a fine location for a Church-building and room for a large cemetery. The committee purchased one and a half acres of land from Andrew Laidlaw, the same being the north-west corner of Lot 6, and obligated themselves to pay in good mercantile wheat at cash price £7. 3s. 3d, lawful currency, the wheat to be delivered at Andrew Laidlaw's house, or at Jasper Martin's mill at Trafalgar by February 1, 1825. At another meeting on April 9, 1824, at which Alexander Bowman was chairman, and James McLaren Clerk, Malcolm McNaughton, James McLaren, Duncan Campbell, Andrew Hardy, and Jasper Martin were elected trustees for one year, and it was decided to proceed with the erection of a meeting-house during the ensuing summer, and also a schoolhouse, and to lay out the burying ground into lots. John McTavish, Robert Shortreed and Alexander Robertson were chosen School Trustees. These pioneers, like their forefathers in Scotland, believed that Kirk and School went together. Where this Schoolhouse was to be built is not mentioned, but there were two school-houses in the early days in the Block about whose location there can be no question. One of these schools

was situated at the jog in the sideroad running west from Mansewood station on the farm of Alexander Robertson, who owned two hundred acres, the same being Lot 5 in the Second Concession. After some years a frame building further west in the Concession was erected on Lot 6 on the 1st Concession Line, and north-east corner. It is said that this school was called "Ligny" by Robert Little when he taught there. Some years ago the school was moved back to near the original location. The other Schoolhouse, which was also a log building with an open fireplace, was situated on Lot 13 in the 4th Concession West, nearly opposite the lane leading into the farm of John Stewart Sr., and now the property of Stephen Hagyard. The first mentioned school was taught by Alexander Robertson, commonly spoken of as "Squire Robertson." He was a cousin of Alexander Robertson, Sr., who lived on Lot 8 in the 2nd Concession, the father of Alexander Robertson on whose farm the schoolhouse was built. The other school was taught by William Glass Stewart. The boys and girls who went to these schools were on the lookout for wild beasts. One morning as the two youngest daughters of Alexander Robertson Sr., were on their way to the school taught by Mr. Stewart, they saw a big black bear in the woods right before them. As the bear showed no disposition to withdraw, and they did not wish to meet him, they speedily made a "strategic retirement" homewards, and thereby lost a day of Mr. Stewart's valuable instruction. It may seem strange, but it is true that if the bear had captured the younger of these girls, and carried her off, this chapter would never have been written, and many other events of an interesting character would never have taken place.

The first school teachers who came from the Old Country, were generally well educated, and able to teach Latin to any of their pupils who required it. This was true of both Mr. Robertson and Mr. Stewart. At least two boys, John McKinnon and Angus McColl, received their start in Latin from Mr. Stewart, and read Cornelius Nepos. These two, when young men, together with Robert Wallace of Chinguacousy, and Thomas Wardrope of Flam-borough, it is said, rode in a lumber wagon to Kingston in 1842, and became members of the first class of Queens College. Mr. Stewart afterwards taught in the Quatre Bras School, and con-

tinued teaching in other schools to a good age. He died in Manitoulin Island, where he had gone on a visit. The first teachers were all men, and they held undisputed sway for about forty-five years in the schools of Esquesing. Then began the gentler reign of the young women teachers, which the boys liked better, but whether the change was the best thing for all the boys this historian saith not.

Although not one of the first teachers in the Block we mention here Robert Little, who won greatest fame probably as a teacher. He was a Scotch Presbyterian, a good scholar and a strict disciplinarian. He had taught school in Scotland and England. In 1852 he began his teaching career in Canada in Waterloo school, where he remained one year. Among other pedagogic feats in this school he made an impression on the hands and memory of the writer, when in his eighth year, with a leather weapon called a taws. The taws was an importation from Scotland, and Mr. Little was strongly attached to it. He believed that very valuable results followed from its proper application. In his judgment, founded upon a wide and varied experience, this instrument stimulated the mental faculties of a boy by way of his hands, and secured his great respect and love for school order. Mr. Little went next to Ligny school for nine years, and then to Acton for nine and one-half years. By his knowledge and methods as a teacher, and the frequent use of his cultural assistant, the taws, he helped a number of lads on their way to become teachers, lawyers, preachers and physicians. He became inspector of schools for Halton in 1871, and senior inspector of schools of the Parry Sound and Algoma districts in 1875. George W. Ross, when Minister of Education in the Mowatt Government, had Mr. Little prepare first and second readers for public schools. He died in Acton on April 8, 1885, and was survived by Mrs. Little, who now lives in Los Angeles, Cal.

In the Waterloo, Ligny and Quatre Bras schools the Bible was for years a regular text book, and for some time the Shorter Catechism was recited.

One of the first teachers in Milton was Thomas Aitken, and he taught there a Sunday Bible Class for young men. He died while

still a young man. He was a brother of Thomas Aitken and Matilda, wife of Alexander Robertson on Lot 5 in the 2nd Concession. They were first cousins of Thomas Carlyle.

The library, kept in an addition to the Quatre Bras school-house, exerted a great influence during the years in which it flourished. It is said that there was not a better selection of books outside of the cities. It had some of the latest and best books in history, biography, travel, theology, astronomy, geology, fiction etc., and the poets.

That some of the solid books of information in this library found readers in the Scotch Block would in these days, probably, be a matter of surprise to many people. The annual meeting of the Association was held in the evening, and the schoolhouse was crowded. Every member was entitled to propose a book, but a majority vote was necessary to a purchase. Many good books were contributed. When the Mechanics Institute in Milton was opened it was decided to close the library and divide the books among the members. A regular patron of the Library coming on one occasion to get a book was told by the Librarian of a certain work, and asked if he would not like to read it. He answered; "Na, it's nae soun." These men, for the most part, had decided opinions as to what constituted good books, and good preaching. They were very positive also in their political convictions, but sometimes likely to be prejudiced through partizan feeling. It was one's own party always in a general election that could save the country from ruin, while the candidates of the opposing party were blind guides, who should never be entrusted with the reins of government.

They were at the same time very conscientious. As an illustration of this they generally believed that they should "Remember the Sabbath day to keep it holy," but with the best of them it occasionally cost an effort to do so. One of them returning home from Church on that day surprised his brother reading a newspaper recently received from Scotland, and while saying nothing his look was full of pain and reproof. The erring brother folded up the paper at once, but feeling that it was up to him to attempt an excuse said: "hoots, mon, I was just reading over the deaths."

At the Annual Meeting of the congregation in 1825 Andrew



Alexander Robertson



John Stewart



John Stewart

Laidlaw, Thomas Shortreed, Jasper Martin, Alexander Bowman and George Darling were elected Church trustees. Andrew Laidlaw was made Clerk, and Robert Shortreed, Treasurer. The trustees were given power to procure estimates for building a meeting-house of a certain size and plan, and to let the contract. Each subscriber was required to pay into the treasury one-half dollar, and give five days work, or more if necessary, and failing to perform the labor to pay three shillings and three pence per day. The trustees agreed with William Carhart to frame and cover the building by the last of June, to pay him thirty-five dollars, when the frame was raised, and thirty-five dollars in good mercantile wheat at Jasper Martin's mill by October 1st 1825. In those days wheat was more easy to raise than money. When the frame was put up many men were present, but only one of them wore a pair of shoes. It was common to wear shoes when men went to Church, but to work, in summer, in the bare feet, both in Canada and in New York State. At a meeting on July 22, 1825, it was decided that each subscriber to the building should pay one and one-half bushels of wheat in September, or six shillings and three pence, to enclose the building, put in doors and windows in the lower storey, and that those behind in labor should cut, and draw logs to the saw-mills with the first sleighing, and forward the lumber as soon as possible.

At the Annual Meeting in April, 1826, John Sproat, David Knight, David Darling, William Campbell and David Scott were elected trustees. It was decided to lay the floors of both stories, to lathe and plaster the house and put in windows, the carpenter work to be done by the last of September, and the ceiling by the end of October. Each subscriber was to pay one dollar by August 1st, and the remainder by January 4th, 1827, and the labor this year was to be four days for each subscriber, and more if necessary. At the meeting on April 1, 1827, Alexander Robertson, Walter Laidlaw, James Campbell, James McLean and Adam Sproat were elected Trustees, Alexander Robertson, Clerk and Robert Shortreed, Treasurer. In September, 1827, James McLean was paid £15. 2s. 3d., for carpenter work, it being certified that he had done his work in a mechaniclike manner. In April, 1831, Mr. McLean was paid in full. In April, 1829, it was decided that all wheat payments

in arrears, and all new payments, should thereafter be paid in money. Wheat was no longer a medium of exchange in Church transactions.

Details as to names, dates, and business dealings have been given so far, because they throw light upon conditions existing when the meeting-house was being built. Although in use, it was not completely finished until 1835, when Duncan McCallum was paid £35, 5s. for the carpenter work done by him. The people had the necessities of life, but money was scarce. The building progressed by stages. It was a long pull, but done at last to the great satisfaction and joy of the people, and those who can remember the interior of the Church still think it was not bad to look at, and very comfortable. The pine of the inside finish, if memory is correct, was without a knot, and the workmanship of the best. The exterior was somewhat barn-like, and there was no paint without or within.

The Church stood endwise to the public road, as does the present building, which is on the same site. There was a door at each end, and as one entered there was a stair leading to the gallery, which extended around three sides of the audience room, and on the south side, high enough to command a fair view of the gallery, the panelled pulpit with a sounding-board overhead was placed. The minister reached it by a longer stair than is seen in the modern Church, and when he gained the summit he opened a door with a brass knob, and let himself in, and sitting down on a seat with a red cushion left only the top of his head visible from the floor. Below the pulpit, and in front of it, was the box, or desk, of the precentor, who also had to open a door to get into it. The pews of the Church had doors also, but just why these old Churches had so many doors the readers of this history will have to guess. In the worship of the Church the people stood up in prayer, and remained seated while they sang. They sang the Psalms to the same tunes they did in Scotland.

“Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And ‘Let us worship God;’ he says with solemn air.”

They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim;



Duncan McCallum

Hugh Campbell

William Michie

Perhaps "Dundee's" wild warbling measures rise,
Or plaintive "Martyrs," worthy of the name,
Or noble "Elgin" beats the heavenward flame.
The sweetest far of Scotia's holy lays;
Compared with these Italian trills are tame;
The tickled ears no heartfelt raptures raise;
Nae unison hae they with our Creator's praise,"

—Burns.

Walter Laidlaw occupied the precentor's desk for many years. He generally took notes of the sermon, and his face was an index of his valuation of its worth. At a Gaelic service Duncan McCallum led the singing.

The table on sacramental occasions extended along the aisle running from the front door to the opposite door at the rear, and in the boyhood days of the writer was occupied at least twice. The services in connection with the observance of the Lord's Supper were held on four days: Friday, Saturday, the Sabbath and Monday. Friday was the fast day, and Monday was a thanksgiving day. On Friday, or Saturday, the tokens, which were small pieces of metal, were handed out to intending communicants. The great day of solemnity was the Sabbath, and the house was filled to its capacity.

For years begininng with April 29, 1839, as the worshipper entered the Church he was confronted by a plate, which appeared to be of pewter, inviting him to place an offering thereon before he passed on to his pew. This method was followed by boxes with long handles passed along the pews.

We have been anticipating. At a congregational meeting held after the completion of the Church, prices were assessed on sittings. The person taking the highest number of sittings in a pew was entitled to the pew. All who wished to retain their pews from year to year could do so, but any person not paying his rent ten days after the expiration of the year, and failing to satisfy the trustees for his neglect, was to forfeit his pew, or seat. It seems there were slackers in those days, also, who failed to come across promptly with their money for Church support, and they were penalized for their tardiness. The front gallery sittings, as being most eligible, were fixed at ten shillings, and those behind them for less. Sittings on the ground floor were fixed at nine shillings.

Those who sat on the back seats of the gallery found they could sleep as well there as at home.

The men who had contributed to the payment for the land, and the building of the meeting house, are in the Church reports spoken of as "Subscribers," and as "Proprietors," and some of them seem to have assumed that in voting in congregational meetings they had privileges not belonging to people who came later into the congregation.

CHAPTER IV.

EARLY PRESBYTERIANISM IN UPPER CANADA.

THE members of the Esqueving congregation, as has been stated, had been connected in Scotland with different branches of the Presbyterian family, and it will help to an understanding of the situation in Canada to glance at these, at some of the Missionaries in Upper Canada, and the formation of Presbyteries and Synods.

The first separation in Scotland from the Established Church led to the Organization of the Reformed Presbyterian, or Covenanting Church, and arose from dissatisfaction that there was not sufficient recognition by the king and nation of the Solemn League and Covenant. There were those who held that none but a covenanting king was entitled to occupy a British throne. The first Presbytery of the Reformed Presbyterian, or Covenanter Church, was organized in 1743, and the first Synod in 1811.

A larger secession from the Established Church of Scotland had its origin with The Rev. Ebenezer Erskine, when, as moderator of the Synod of Perth and Stirling, on October 10. 1732, he preached a sermon faithfully assailing some prevailing evils in the Church. The Synod and General Assembly called him to account for his strictures, but he refused to withdraw them. Three other ministers joined him, and when they were deposed as members of the Church of Scotland, they formed the Associate Presbytery on December 6, 1733. They did not dissent from the evangelical doctrine of the Confession of Faith, nor the principles and constitution of the Church of Scotland, but from the practices and proceedings of the prevailing party in the Church. The Associate Presbytery grew into the Associate Synod.

The Associate Synod became divided in a few years because of diverse opinions entertained respecting the oath required of burghers, or citizens of corporate towns, which was imposed for

the purpose of guarding against dangers which threatened the nation in connection with the rebellion of 1745. There was a part of this oath which seemed to approve of the Established Church of Scotland as it was with its abuses. Others considered that the oath simply abjured popery. Those who were willing to tolerate the Burgess oath retained the name of the Associate Synod, and were generally known as Burghers; while those who disapproved of the Burgher oath were known as the General Associate Synod, and were known as Antiburghers. In 1820 there was a reunion of the Burgher and Antiburgher Synods into the United Associate Secession Church. This body was joined by the Relief Synod, another Secession Church, in 1847, when the name of the United Presbyterian Church was adopted.

The Presbyterian people who came to Canada had been in connection with one or other of these Scotch Churches, the people from the north of Ireland from similar bodies there, as were some of those who came from the United States. The First Presbyterian Congregation of Esquesing was composed of members from some, or all of these Churches.

In 1791 the old Province of Quebec was divided into the two Provinces of Upper and Lower Canada. Three years later, or in 1794, Governor Simcoe, the first Lieutenant-Governor of Upper Canada, transferred the Seat of Government of the new Province from Newark (Niagara) to York (Toronto), and the first Parliament met there in 1797. Sixteen years afterwards York had a population of only 425, Kingston and Newark were very small, and there was scarcely another village to the west of Upper Canada.

In May, 1787, The Rev John Bethune, who held the first Presbyterian service in the previous year in Montreal, settled at Williamstown in the County of Glengarry, where he organized four congregations, secured the erection of four Church edifices and laboured for twenty-five years. It is said that he was the only Presbyterian minister in Upper Canada when it became a separate province.

The first systematic effort to send missionaries to Upper Canada was made by the Dutch Reformed Church of the United

States. The Rev. John L. Broeffle, who had labored in New York State, came over and preached in the Counties of Stormont and Dundas. He lived at Williamsburgh and preached to German Presbyterians, and although a faithful and laborious pastor his stipend never exceeded one hundred dollars. He died in 1815.

The Rev. Robert McDowell was also sent to Canada by the Dutch Reformed Church in 1798. He organized congregations in different places between Brockville and York. His long continued and faithful labors were of the greatest importance in establishing Presbyterianism in Upper Canada. He accepted a call to three Churches on the Bay of Quinte—Adolphustown, Ernestown and Fredericksburgh—in 1800, and continued to labor there till he died in 1841.

The Dutch Reformed Church sent other missionaries who remained for a time, and much is due them for what they accomplished for Presbyterianism in the Province, and especially to Mr. McDowell.

There were other Presbyterian ministers who labored in the Niagara District, and settlements further west, but it is not our purpose to speak of more than one or two more of these self-denying men.

The first Presbyterian congregation organized in Upper Canada, it is said, was at Stamford in 1785 in the Niagara District.

One of the most notable missionaries and pastors of this period was The Rev. Daniel Eastman, who was born in Goshen County in the State of New York, and was licensed by the Morris County Associated Presbytery. He preached for the first time in this Province at the Beaver Dams, near St. Catharines in July, 1801, at Stamford, travelled extensively, and preached to the solitary settlers in many places. He made his headquarters at Beaver Dams, and preached from the Niagara River to where the City of Hamilton now stands. After the war of 1812-1814 he moved to Barton, and during the time of his residence there travelled as far west as London. He was an original member of the Presbytery of York, and assisted in the formation of the United Symbol of Upper Canada in 1831, and threw in his lot with the Free Church in 1844. He became blind, but continued occasionally to preach.

He died in Grimsby in 1865. On a monument to his memory he is spoken of as "The Father of Presbyterian Churches in the Niagara and Gore Districts."

For several years there were no Presbyteries in Upper or Lower Canada, with which ministers and congregations could become connected. In 1818 four ministers, who had come from Scotland, and been in connection there with the Associate or Burgher Synod, applied to the home Synod to have a Presbytery organized, but before the authority to do so was received they thought best to organize a Presbytery which would include all the Presbyterian ministers, and congregations of Upper and Lower Canada. These four ministers were The Rev. Wm. Bell of Perth, The Rev. William Taylor of Osnabruck, The Rev. William Smart of Elizabethtown (Brockville,) and The Rev. William Jenkins, who had settled in the Township of Markham in the County of York in 1817, where for some years he was the only Presbyterian minister in this part of Upper Canada. These four men organized the "Presbytery of the Canadas" in 1818, the first regularly organized Presbytery of Canada under whose supervision ministers and congregations were placed. Up to this time ministers might acknowledge the jurisdiction of Church Courts in Great Britain, or the United States, but practically they acted without Presbyterian oversight. In the organization of the Presbytery of the Canadas it was unanimously agreed that "the doctrines, discipline and worship of the Church of Scotland" should be recognized by the Presbytery.

The Rev. William Bell, one of the four ministers above mentioned, who settled in Perth in 1817, tells of the trouble and annoyance to which he was subjected when he made application for leave to celebrate marriages.

The law in Canada at this time required that all ministers, excepting those belonging to the Church of England, should appear at the General Quarter Sessions after giving three months notice of their intention, produce seven respectable persons belonging to their congregations as witnesses, present the certificate of their ordination, and take the oath of allegiance. This often required long journeys back and forth for ministers and witnesses, great

hardships and overcoming of obstacles sometimes purposely placed in their way. The view was held by the Government from the earliest time, which was mainly composed of members of the Church of England, that *it* was the Established Church in Canada, and that ministers of other denominations were not on an equality before the law with the clergy of the Church of England.

At the close of 1818 there were sixteen ministers in Upper and Lower Canada. In 1820, a Synod of three Presbyteries was formed, but on account of the great distances the attendance at both Presbytery and Synod meetings was so small that most of the members reorganized into the "United Synod of Upper Canada" with its two Presbyteries of Brockville and York.

A convention of ministers of the Church of Scotland held in Kingston on July 7, 1831, organized themselves into the "Synod of the Presbyterian Church of Canada in connection with the Church of Scotland." It embraced the Presbyteries of Quebec, Glengarry, Bathurst and York, and had nineteen ministers on its roll.

Soon after the organization of the United Synod of Upper Canada, and the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, efforts began to unite the two Synods. This union was consummated in July 1840, and the united body took the name of the "Synod of the Presbyterian Church of Canada in connection with the Church of Scotland."

The above sketch of the different Presbyterian Church in Scotland, of some of the first Presbyterian ministers who labored in Upper Canada, and of the organization of Presbyteries and Synods, is drawn from the "History of the Presbyterian Church in Canada" by The Rev. Dr. William Gregg.

CHAPTER V.

THE REVEREND PETER FERGUSON.

AS already mentioned The Rev. Peter Ferguson entered upon his work in Esquesing in April, 1832. Not long after this efforts began to bring about the union of the United Synod of Upper Canada and the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland. The Esquesing congregation, under the lead of Mr. Ferguson, at a meeting held in December, 1833, voted to connect itself with the Presbytery of York of the Church of Scotland, and appointed Mr. Ferguson, Thomas Barbour and Thomas Chisholm to present the petition of the congregation to Presbytery, and it was favorably entertained. The elders of the Church at this time were John Creighton, Thomas Barbour, Andrew Laidlaw and John Burns. In October, 1836, the following additional elders were ordained:—John Storey, Donald McKinnon and David Henderson.

In 1834 York had a population of 10,000, and by Act of the Legislature was constituted a city with the name of Toronto, an Indian word meaning “A place of meeting.” The Presbytery of York soon afterwards became the Presbytery of Toronto.

At a congregational meeting in October, 1832, the following resolution was passed:—“As The Rev. Peter Ferguson is now our settled pastor, no other minister will be allowed to preach in this house without his concurrence.” At the annual Meeting of the following year another resolution was carried, which read:—“All proprietors of this Church, from whatever sect of Presbyterians originally, so long as they continue to support our minister, and the Society, shall have equal right to sit in this house and vote at its meetings.” The disaffection of a part of the congregation on account of the choice of Mr. Ferguson for pastor, and their preference for another brand of Presbyterianism, now came to a head. The Scotch in the Old Country had considered it their privilege to

secede, and in Esquesing the disaffected withdrew from the fold shepherded by Mr. Ferguson. Those who separated themselves constituted an important and influential portion of the congregation, and it was thereby weakened. They applied to the Associated Synod of North America for a supply of preachers, and decided to buy land and erect a meeting house for themselves. The new Church edifice was erected on Lot 6, Third Concession East, and became known in the community as the "Antiburgher Church." In June, 1836, the Rev. Mr. Coutts was ordained and installed pastor of the Associate, or Antiburgher, congregation. As we look back now upon this first division in the Esquesing congregation there does not seem to have been anything important in the way of doctrine, or Church government, at stake, and with more wisdom and grace on both sides the regrettable occurrence would not have taken place.

The Esquesing congregation continued to grow, and additions to Church membership to be made. People came long distances to the services:—from the neighborhood of Acton and Limehouse, beyond Glenwilliams, the vicinity of Norval, from Trafalgar and Nassagaweya; and at first they walked, or rode on horseback, and later also in the lumber-wagon. They came from a large territory, because the privileges and blessings of the House of God were highly prized. Mr. Ferguson lived in the beginning of his ministry in a house on the farm of Andrew Laidlaw, near the Church, and then took up his residence on Lot 12, Fifth Concession West, which he bought. He united in matrimony for better, or for worse, but generally for better, many people, and his fee was in money or farm produce. One man paid in beans, and another, who was poor but honest, or because he liked to get something for nothing, said:—"Mr. Ferguson, I will do as much for you some day."

In 1837 two things came along to disturb the peace which the congregation had been enjoying:—discussion of the "voluntary question" and the rebellion. The ministers of the Established Church of Scotland, under the terms of Union between England and Scotland had received pecuniary aid from the State, and its ministers in Canada also received it. In 1833 the ministers of the United Synod also began to receive assistance. The Secession

Church in Scotland, however, had taken a stand against the propriety of such aid, and when ministers from that Church organized in 1834 "The Missionary Presbytery of the Canadas in connection with the United Associate Synod of The Secession Church in Scotland," they maintained their principle that ministers of the Church and its work should be supported by the voluntary contributions of the people. There were a number of the Esquering congregation who held strongly to this principle, and their view was intensified by the unjust, and unseemly claim of the Church of England to the exclusive right to the Clergy Reserves—the one-seventh part of all the unceded lands of Upper Canada and Lower Canada—which had been granted by an Act of the British Parliament in 1791 for "the support and maintenance of a Protestant clergy." This claim had been asserted in such an offensive and arbitrary way that it became one cause of the rebellion.

There were others: The actions of a body of men spoken of as "The Family Compact," who possessed almost all the offices of profit and trust, disposed of a large number of petty posts, got into their hands large tracts of land, holding back the settlement of the country, and controlled the legislation to a large degree. Sir Francis Bond Head, the Lieutenant-Governor, claimed that he was responsible only for his acts to the Colonial Office of the Imperial Government, and was bound to consult the Executive Council only when he had need of their advice. The reformers of the day agitated for an elective Legislative Council, an Executive Council responsible to public opinion, and the surrender of the whole Provincial revenue into the hands of the Legislature. The discontent of the people found a voice in William Lyon MacKenzie and some others. After the collapse of the rebellion, chiefly organized by him, by the defeat of his forces at Montgomery's tavern on Yonge Street, he fled westward to the Township of Nelson, and found his way over into New York State. It was commonly believed, however, that he was in hiding for a time in the Scotch Block where he had friends, and several houses were searched for him. Feeling ran high among the inhabitants. While most people sympathized with the cause of reform, they believed that the cure of the evils of the time should be sought in

responsible government, and not in armed rebellion. These matters of Church and State were much discussed in the Block and with very considerable passion.

Those opposed to receiving pecuniary aid from the State by ministers tried to have Mr. Ferguson refuse it, but he declined to comply with their request. He needed the money, and saw no wrong in a minister of the Church of Scotland accepting what the law gave him. The larger portion of the congregation, who were not opposed to their pastor receiving State money, having ascertained the amount, voted that enough should be added to it to make his stipend £100. Those who disapproved of Mr. Ferguson receiving the Government grant withdrew, and attended the Anti-burgher Church, whose pastor was the young and popular Mr. Coutts. When he ceased to be pastor they along with some others left, and having bought a piece of land on Lot 8, Concession 4 West, from John Stewart Sr., erected a meeting house in 1844. The new organization became a member of The Missionary Presbytery of the Canadas in connection with the United Associate Synod of the Secession Church in Scotland, and was known in the Block as the Seceder Church. In 1847, when the Missionary Synod of Canada took the name of the "Synod of the United Presbyterian Church in Canada," the Seceder Church in the Block was called the United Presbyterian Church. The first pastor was The Rev. George Fisher. Among those who became connected with the new congregation were several who had been pronounced sympathizers with William Lyon MacKenzie. John Stewart Jr., who had taken part in the uprising, and escaped to New York State, where he remained for several years, became an elder of the Church, and was one of the most respected men of the community. Another very well known man may be mentioned here, viz:—Hugh Black, the surveyor. He had come to Canada by way of the West Indies from Scotland. He was a man of ability, had received a good education, and was a practical surveyor in Scotland. He was living with his family in Norval at the time of the rebellion. When Mr. MacKenzie fled after its failure a party of men came to Mr. Black's house in his absence, and on the plea of searching for MacKenzie and to prove their loyalty, damaged his furniture and threw the clock out of doors.

It was well known that he favoured the reforms advocated by MacKenzie and was a contributor to his newspaper. After Mr. Black came to live on his farm in the Scotch Block he occasionally attended the United Presbyterian Church, and when he died, in 1854, at the age of sixty-two, his body was buried in its cemetery, but it was afterwards exhumed and buried at Limehouse. Probably no man in the Block was more spoken about in his day than Hugh Black, and generally in connection with his work and experience as a surveyor, and for his numerous droll stories and remarks, some of which are quoted to this day.

The disturbances in the Scotch Block incident to the Rebellion were of brief duration. Several years later, when Mr. MacKenzie had returned to Canada after the Amnesty Act of 1849 had been passed, he was invited by a committee of which Robert Robertson was Chairman, to speak at a picnic in a grove on Lot 5, Concession 1, near Ligny schoolhouse, which he did to a great crowd of people.

Two other congregations had now been formed out of the First Presbyterian Congregation of Esquimes, and the three houses of worship were near one another. It must have discouraged Mr. Ferguson to lose so many people from his fold, but in the records of Session, of which he was clerk throughout his entire ministry, he made no mention of the matter whatever. He still "carried on." If he lost members and adherents he won new accessions to the Church and congregation.

He and his elders were faithful in exercising their power of discipline, but it must have vexed his righteous soul that so much of it had to be done. One man charged with inebriety admitted that he had on *one* occasion taken more ardent spirits than was really necessary; another accused of a similar offence proved his innocence, but asked to be relieved of the office he held, inasmuch as some might still think the charge was true. The fact is that strong waters were plenty and cheap, and as a beverage very common. Few people were thought much the less of for getting intoxicated now and then, but it did not seem quite the right thing for a Church officer. The Session also disciplined members for profanity, defamation of character, absence from

Church without good reason, and for gross transgressions of morality. The sinning were suspended from Church membership until they brought forth fruits meet for repentance, or they were solemnly rebuked and admonished, while all were encouraged to try and do better.

The Esquesing congregation had to undergo the experience of another division. In May, 1843, occurred what is known as the Disruption in the Church of Scotland. Secessions, or disruptions, had taken place in Scotland before, but this one was on a larger scale than usual. It too was for "conscience" sake. "Nearly five hundred ministers, including such men as Doctors Chalmers, Welsh, Candlish, Cunningham, Guthrie, Gordon McFarlan and Buchanan, rather than submit to State control, withdrew from the Established Church, surrendered their Churches, manses and stipends, and with a large body of sympathizing elders organized themselves, in the name of the Lord Jesus Christ, the sole King and Head of the Church, as the "Assembly of the Free Protestant Church of Scotland." The Synod of the Presbyterian Church of Canada was deeply impressed by the struggle for spiritual independence in the Church of Scotland, and at its meetings in 1842 and 1843 expressed its convictions regarding the right of congregations to choose their own pastors, and its sympathy with the ministers, elders and members, "who, leaving the Established Church at the bidding of conscience, have thereby sacrificed temporal interests, and personal feelings that must command the respect and admiration of the Christian Church."

The relation of the Church in Canada to the Church of Scotland had to be determined. Delegates from the Established Church and the Free Church in Scotland came to Canada, and defended the positions taken by them, and there were intense interest and feeling among Presbyterians here. The matter was discussed in Presbyteries and Congregations.

When the Synod met in Kingston in July, 1844, there was great divergence of opinion, but in the end Dr. Bayne of Galt, on behalf of himself and those siding with him, laid on the table a document containing their reasons for dissenting from the decision of the Synod on the previous day, and "protesting that

they could no longer hold office in the Presbyterian Church of Canada in connection with the Church of Scotland." The Rev. Mr. Stark, the moderator, and the Rev. Mr. Rintoul, the Clerk of the Synod, both resigned their offices. On the 10th of July, 1844, the seceding ministers and elders met and organized themselves into a Synod, which assumed the name of "The Synod of the Presbyterian Church of Canada," but which was usually called the "Free Church."

The Esquering congregation divided as the Synod had done, the minority remaining with Mr. Ferguson in connection with the Church of Scotland, and the majority, although attached to Mr. Ferguson personally, connected themselves with the Free Church. At a meeting of the Session on October 20th, 1844, Andrew Laidlaw said that he could not remain any longer in connection with the Church of Scotland as elder, or member, and tendered his resignation of the eldership. The Session urged him to take longer time for consideration, but he insisted that his resignation should be accepted. The elders who remained with Mr. Ferguson were Thomas, Barbour, John Storey and David Henderson. Both congregations claimed the meeting house, but it was amicably arranged that both should have the use of it, but at different hours on the Sabbath.

Mr. Ferguson continued as pastor of the Church of Scotland congregation for a number of years. The last meeting of the Session at which he presided as moderator was held on July 15, 1855.

On August 1, 1847, he and The Rev. Alexander McKid of Hamilton officiated at the opening services of St. Andrew's Church, Milton, and he continued as pastor there for ten years. His last meeting of Session of the Milton Church was on May 10, 1857.

Soon afterwards Mr. Ferguson sold his farm to David Lindsay, and moved with his family to Kingston. There, two or three of his sons attended Queens College School, which prepared boys for entering the College. The principal of the School was Robert Campbell, who at present, and for several years, has been known as The Rev. Robert Campbell D.D., Clerk of the General Assembly of the Presbyterian Church in Canada. Mr. Ferguson returned

with his family to his farm, which was taken back from Mr. Lindsay, and died there in January, 1863, aged 63 years, and his body was buried in the Boston Church cemetery, where a red granite monument marks the spot. He was survived by his wife Isabella Gale Ferguson, a sister of The Rev. Alexander Gale, at one time pastor in Hamilton and a leader in the Presbyterian Church, and also a sister of Mrs. (Rev. Dr.) Ure of Goderich, and by three sons, John, Peter and Alexander, and a daughter, Margaret. Peter Ferguson is still a familiar name in the Scotch Block.

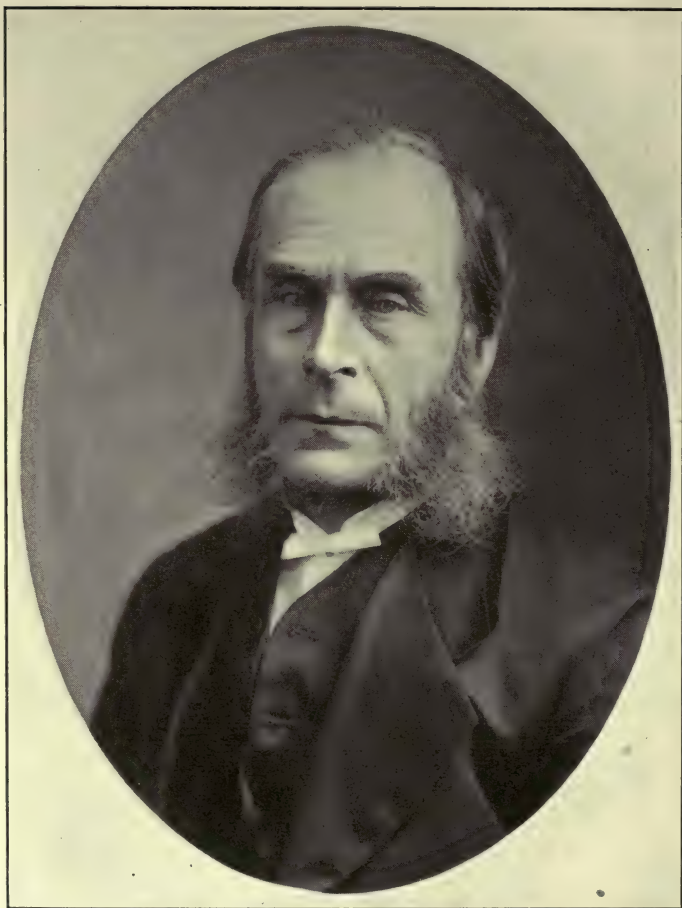
CHAPTER VI.

THE REV. PATRICK GRAY AND THE REV. JOHN McLACHLAN

THE Rev. Dr. Robert Burns, who had recently become pastor of Knox Church, Toronto, succeeding the Rev. James Harris, the first Presbyterian pastor of that place, who settled there in 1820, preached in the Scotch Block on June 18, 1845, from Rev. 3: 4. On December 15 of the same year a congregation was organized in connection with the Free Presbyterian Church by the Rev. William Rintoul of Streetsville and the Rev. James Harris. Mr. Rintoul named the new organization "Boston Church" in honor of the Rev. Thomas Boston, pastor of Ettrick in Scotland from 1705 to 1732, and author of "The Fourfold State of Man," and other works. Mr. Rintoul probably knew that James Laidlaw, Sr., and his three sons, Andrew, James and Walter, came from Ettrick, and believed that as "Mr. Boston's valuable writings contributed much to promote the advancement of vital Christianity," "Boston Church" would be a very suitable name. Students from Knox College and visiting ministers supplied the Church for some time. Among those who did so, we find the names of McPherson, Currie, Gray, Scott, Southerland, Bell, Ross, Nisbet, Rintoul, Rogers, W. C. Burns (Missionary to China) and Angus McColl. In 1847 Boston Church became connected with Union and Norval as a Supplementary Station, and enjoyed the services of The Rev. Patrick Gray for more than three years. In 1850 Mr. Gray received a call to Beckwith in the Presbytery of Ottawa, and accepted it, notwithstanding great efforts made by the people to keep him, for he was greatly admired and beloved by them. He lived while pastor there in Carleton Place.

He afterwards became a pastor in Kingston and after a ministry of several years died there. He was the father of the late Harper Gray, pastor of Old St. Andrew's Church, Toronto.

In 1851 Boston congregation was united with the Acton congregation, which had been organized in 1845, and the two congregations



The Rev. Patrick Gray

jointly gave a call to The Rev. John McLachlan to become their pastor, and he was inducted on August 21, of that year. He was a native of Argyleshire, Scotland, born in 1804, educated in King's College, Aberdeen, and at the University of Glasgow. He was sent to Canada as a missionary by the Reformed Synod of Scotland, and preached for a time in Toronto, but finding only a few members of the Reformed Church in this part of Canada, he joined the Free Church, and accepted a call to Boston and Acton. He was a spiritual, earnest and faithful minister of the Gospel, and held in high esteem. He spoke with fervor, in a strong voice, and was very impressive. It was a lesson in reverence to hear him begin the service in the following words, quoted recently to the writer by a man who was young when Mr. McLachlan preached to the Boston congregation:—"Let us endeavor to have our minds reverently composed, and in humble dependence upon the Divine will let us worship God by singing to His praise in the 119th Psalm:—

"Blessed are they that undefiled,
And straight are in the way,
Who in the Lord's most holy law
Do walk and do not stray.

Blessed are they who to observe
His statutes are inclined,
And who do seek the living God
With their whole heart and mind."

A boy hearing Mr. McLachlan preach always remembered his expression:—"The fleeting hour is on the wing that shall lay thee with the dust," and a venerable lady, Mrs. Ninian Lindsay, recently deceased, who was a girl in his congregation in Acton, spoke of the dignity with which he went up the pulpit stairs.

In 1851 the word "Managers" for the first time appears in the Church records, they taking the place of the former trustees. At a meeting of the congregation on July 28., pursuant to public notice, Duncan McColl being Chairman, and The Rev. Patrick Gray, who was present, acting as clerk: "It was resolved that a body of five managers be annually elected from among members of the congregation at an annual meeting lawfully called to superintend, and transact the secular affairs and business of the congregation." Their duties were defined and made subject to such change as

circumstances should require. * In 1854 their number was increased to seven.

At the Annual meeting of 1853 the congregation voted to contribute a quantity of bricks for the house of Mr. McLachlan in Acton, and on account of the high rates of living his salary was increased. It would seem to be a mistake to suppose that the H. C. of L., (high cost of living) is of recent origin. It is really an ancient complaint, and has symptoms of being chronic.

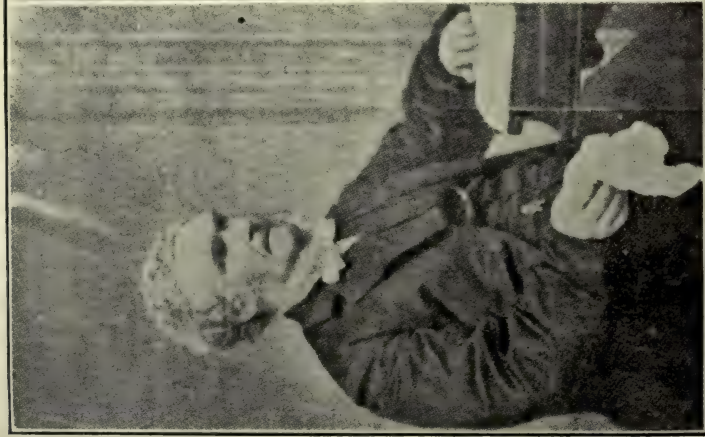
On December 26, 1854, the following resolution was passed by the congregation:—"As the meeting is sensible of the infirm state of health of our dear pastor, The Rev. John McLachlan, sympathizing with his consequent inability to continue the oversight of such a wide field of labor, and hoping by his labors being confined to a narrower sphere he will enjoy a longer course of usefulness, we are constrained to acquiesce in the memorial of our brethren in Acton to the Presbytery of Toronto for a dissolution of the union now existing between the congregations of his present charge."

Mr. McLachlan continued pastor of the Acton Church till 1861, when he accepted a call to Beaverton, where he died on June 2, 1870, universally esteemed. Boston Church was without a pastor for about two years, and was supplied mainly by students, among them being Mr. James Blount, who remained for a summer in the home of Mr. Walter Laidlaw.

At a meeting of Boston congregation on October 23, 1855, delegates appeared from Milton, which had been recognized a Station in July, and it was decided to petition Presbytery for supply for both congregations. This was the beginning of a union of the two congregations which continued for thirty-two years.

On January 4, 1856, a meeting was held to consider a proposal for union of the Boston and the United Presbyterian congregations. A committee consisting of Andrew Laidlaw, Walter Laidlaw, Alexander Duff, Hugh McColl and James Robertson was appointed to confer with a committee of the United Presbyterian Congregation, consisting of A. McNaughton, John Stewart, William Michie sr., Duncan Campbell and Thomas Hume. Andrew Laidlaw was made Chairman and John Stewart, Secretary. At this meeting of the two committees it was resolved that a union is most





Rev. John McLachlan



Rev. James Mitchell



Rev. Donald Stewart

desirable not only between the two local congregations, but between the two Synods, and it was decided to memorialize the Synods praying for such a union. John Stewart and Walter Laidlaw were appointed to prepare the petition, and submit it at a meeting of the committees on March 4th. Omitting the preamble it was as follows:—

1. "That we, your memorialists, deeply feel the withering influence of divisions among us, the desirableness of Christian union, and that for its attainment everything that is not vital should be abandoned.

2. "That Union between the Presbyterian Church of Canada, and the United Presbyterian Church in Canada, is particularly desirable for the best interests of the respective Churches, and the country in which we dwell.

3. "That beside the general, there are special reasons for contemplating such a union. With the exception of some theoretical differences, the ministers and people of the two Churches are one in doctrine, worship, sentiment and habit, and so much so that a stranger visiting their congregations or families could not tell the one from the other. Even the theoretical differences are practically ignored. Both Churches now act on the voluntary principle, and assert the Church's independence of secular control. Both maintain that righteousness exalts a nation, that all men are responsible to God for their conduct, that the Sabbath is a divine institution, and to be sacredly observed, and that both Churches have borne witness, and contended for these, and other truths of God's Word.

4. "That the sad consequences of division are apparent in needless separation and antagonism, in the settlement of ministers in localities where they could be spared, while other places remain destitute of the means of grace, and the cry is heard that the people perish for lack of knowledge; while from the divisions caused among relatives, and in neighborhoods there is reason to fear a spirit of coldness, and mere formalism is produced that is threatening to destroy the life of faith altogether. Wherefore, for these and other reasons that might be adduced, we respectfully request and implore you to take this matter into prayerful consider-

ation, and do what in you lies to put an end to the evils we are now deploring. And we pray, and will pray, that the Lord Jesus Christ, the great Shepherd of the sheep, may go before you, and show the way, and that in this case His own prayer will be fulfilled: 'That they all may be one, as Thou, Father art in me, and I in Thee, that they may be one in us; that the world may believe that Thou has sent me.' "

ANDREW LAIDLAW, Chairman.

JOHN STEWART, Secretary.

CHAPTER VII.

THE REVEREND JAMES MITCHELL.

TOWARDS the end of 1856 The Rev. James Mitchell, who came from Edinburgh, Scotland, preached for a few Sabbaths to the Boston and Milton congregations, and they give him a unanimous call to become their pastor. On February 9, 1857, the managers of Boston Church decided to pay one quarter of their share of the £180, which the two congregations promised as annual stipend, about the time of Mr. Mitchell's ordination, and to clear off all debt. The new Knox Church in Milton was opened for services on Sabbath, February 15, 1857, The Rev. Dr. Michael Willis of Toronto preaching in the forenoon, and Mr. Mitchell in the afternoon. His ordination and induction took place on the following Tuesday. The Rev. M. Laing of Scarborough preached the sermon, The Rev. John McLachlan of Acton addressed the minister and The Rev. James Nisbet of Oakville, the people.

In 1845 committees were appointed by the Missionary Synod, which two years afterwards assumed the name of the Synod of the United Presbyterian Church, and by the Synod of the Presbyterian Church of Canada, to confer with one another on the union of the two Churches. The points of agreement and differences were discussed at length, and finally a satisfactory basis of union was reached. While the negotiations were going forward The Rev. James Caldwell, the last pastor of the United Presbyterian Church in the Block, resigned in April 1859, and returned with his wife to Scotland. On March 20, 1861, the basis of union was submitted to the Boston congregation, and Mr. Mitchell having explained its several articles, it was unanimously resolved that "We approve of the basis, and rejoice that a union of the two Churches is soon to be effected." On June 6th, 1861, the union was consummated in Montreal and the united body took the name of the "Canada Presbyterian Church." Previous to union the two local Churches agreed on March 20th, 1860, to unite and worship together. On

the advice of Presbytery the two congregations now perfected their union, the property of the United Presbyterian congregation with its incumbrances was assumed by the newly united body, the breaking of new ground in the U. P. cemetery ceased, and Boston Church was made the place of worship. At the time of the union the United Presbyterian Congregation was in debt several hundred dollars. This was reduced by the united Congregation, but it was not until 1876 that all the property, with the exception of the cemetery, was made over to John Stewart in settlement of his claim against it. A list of those who were members of the United Presbyterian Church at the time of the union will be found in the Appendix.

Boston Church prospered during the pastorate of Mr. Mitchell. His life, character, scholarship, preaching ability, appearance and friendly ways won the confidence of people, and exerted a strong Christian influence. He was unmarried and lived for a time in the home of James Laidlaw ("Andra's Jimmie") near the present manse, also in the home of Walter Laidlaw, but afterwards, and until he resigned, in the brick manse of the former United Presbyterian Church. There he read, studied, meditated and made sermons. Occasionally also, he took snuff, and his hearers to some extent in the Church on the Sabbath regaled themselves by partaking of the same. A generous man would slip the box along to his neighbor. In 1865 Mr. Mitchell took a vacation on account of failing health. In that year a committee was appointed, of which Robert Laidlaw was Chairman, to fence the cemetery and purchase land for the erection of horse-sheds, and later it was given power to exchange a piece of low lying land at the north-west corner of the cemetery for a point of high ground north-east of the Church, with Andrew Laidlaw, and also to buy from him for \$25.00, as a site for sheds, $21\frac{1}{2}$ chains by 77 feet, of land on the south side of the cemetery. All this was soon done, and what is now the north shed was erected by John Laidlaw, the owners of the stalls providing the necessary money and material.

At the congregational meeting in March, 1866, it was recognized that the time had come to have a new house of worship, and the people began to make preparations. Mr. Mitchell was greatly

interested in the project, and by his attendance when plans were discussed gave valuable assistance, but he did not recover his former health, and was unable to see the undertaking carried through. He proposed at first to resign the Milton charge, and confine his work to the Boston congregation, but finally saw that he would be compelled to retire from both. He resigned to Presbytery on Jan. 24, 1868, and the two congregations were cited to appear for their interests at a meeting at Knox Church, Milton, on February 8, when Mr. Mitchell pressed the acceptance of his resignation. At a joint meeting of the congregations on March 3, the following resolution expressive of his personal and ministerial character, and the people's sincere regret over the cause of his departure, was unanimously carried:—"The Presbytery of Toronto at its late meeting having accepted the resignation of The Rev. James Mitchell of the Boston and Milton congregations on account of ill health, this meeting desires to place on record their lasting esteem for his great worth as a minister, possessing as he does many gifts and graces, being a clear and intelligent expositor of Scripture, having remarkable sagacity and forethought, of retiring modesty, great calmness, candor and gentleness in his treatment of others combined with much firmness and independence of mind. As a pastor his loss will be long and deeply felt by his people among whom he faithfully labored for eleven years."

The first three pastors had been born and educated in Scotland, and followed the practice of catechising the children in their family visitations. One of Mr. Mitchell's test questions was: "What is effectual calling?" It was not every boy who could find his way through that theological proposition. He was gentle in his ways and children were not afraid of him. He was not given to rugged speech. When driven down from his pulpit one Sabbath by irritating wasps he said very quietly:—"These insects are very troublesome." Of a certain man of whom more might be said he remarked:—"He is a nice man but very peculiar." Nevertheless, one of his hearers recalls that when the sermon was too profound, or too remote from all earthly interests, and some were dropping off into comfortable slumber, he exclaimed with very great explosive force: "Awake, O sleeper, and arise from the dead."

This was thought a surprisingly personal reflection to come from so mild a mannered gentleman. The people had faith in prayer, and specially in the fervent effectual prayers of such a good man as Mr. Mitchell. Some years after he left, a great admirer of him said to a friend:—"When we had a long spell of dry weather Mr. Mitchell used to pray for rain, and it always came. Ministers don't do it now." It is true that there was a great rain at least once when Mr. Mitchell prayed for it. On the way from Church on that day the rains descended and the floods came upon Robert Glennie and John Duff as they walked homewards across the fields. On finding shelter Glennie said, "I wish he had haud his tongue until we had gotten hame." Duff coincided with him and added:—"Well he micht ha' been more moderate." There was a very devout man of the neighborhood in those days who had a memorable experience of his own regarding prayer. He said, "'I daur na pray for rain any mair. The last time I did there came sic a doonpour it washed away Johnnie's dam."

After leaving the Scotch Block Mr. Mitchell returned to Edinburgh, where he died in 1899.

CHAPTER VIII.

BUILDING OF THE NEW BOSTON CHURCH.

AS has been mentioned it was decided in March, 1866, to build a new house of worship, and a committee was appointed, of which John McColl was Chairman, to investigate regarding sources of the needed materials. Nothing further was done until December of that year, when it was decided to build of stone, and a committee consisting of Duncan McCallum, John Stewart Sr., John Laidlaw and Thomas Aitken was appointed to procure plans and specifications. It was thought that an audience room to seat about three hundred would suffice for all occasions. A subscription list started at the meeting was very encouraging. James McPherson, Duncan McColl, Robert J. Laidlaw, Alexander Michie, John Duff, Alexander Robertson, Thomas Aitken and John Storey were elected to solicit subscriptions in the congregation.

The following men were chosen as the building committee: Robert Laidlaw, Chairman; Henry P. Lawson, James Robertson, Abram Stark, Donald McCallum, Andrew Aitken, W. Lawson, William Fisher, John McColl, James McPherson, Angus McColl, Peter Campbell, John Duff, Findlay McCallum, Thomas Duff, John T. Elliott, R. J. Laidlaw, John Stewart Jr., John Michie, John Turner, Thomas Hume, Donald Campbell, Duncan McCallum, John Stewart Sr., and Walter Laidlaw.

The building committee later on appointed sub-committees to look after the different parts of the work. R. J. Laidlaw was made Secretary of the Committee at its first meeting on March 20, 1867; a committee was appointed, of which Duncan McCallum was Chairman, to examine the plans and specifications received from James Smith, Architect, of Toronto; another committee was chosen to fix upon the quarrie from which to get the stone; and the chairman was instructed to advertise for sealed tenders for the

whole mason work, including the quarrying of the stone. As contractors hesitated about submitting tenders, Mr. James Farquhar of Toronto, and of the Farquhar Lime Company of Limehouse, recommended Charles Blackwell of Silver Creek to the committee. At a meeting of the committee on June 28, 1867, the tender of Mr. Blackwell was accepted. The tender of Thomas Henderson for the carpenter work was accepted on Dec. 9, 1867, and Duncan McCallum in April, 1868, was appointed to superintend it. At a meeting of the committee on May 26, 1868, the time of laying the foundation stone was fixed for June 2., and it was decided to invite The Rev. James Mitchell, the late pastor, and the neighboring ministers, to take part in the ceremonies of the occasion. On December, 1868, Mr. Farquhar inspected the building, and reported that Mr. Blackwell had completed his contract with the exception of pointing the stones, which would be done in the Spring. In June, 1869, John Lambert having finished the plastering, the Treasurer was instructed to settle with him, and pay him thirty dollars extra as he had taken the job at a low figure.

At the final meeting of the committee on October 20, 1869, the Treasurer was ordered to pay John Moffatt the amount agreed on for painting the Church. After the completion of the building the congregation acknowledged the voluntary and efficient-services of Mr. Farquhar by a suitable testimonial.

An immense amount of voluntary work was done by men of the Church. The stone was taken from the Hume quarry, and sand from the farm of Thomas Duff, most of the timber was cut on Lot 10, 6th Concession West, the farm of James Lindsay, and the logs were sawed into lumber just across the road at the mill of James Stewart on Lot 10, 5th Concession East.

The old meeting house was moved down into the field of Andrew Laidlaw and occupied by the workmen. The congregation made use of the "Upper Church," as the old U. P. Church was called, until the new Church edifice was opened for worship on the last Sabbath of January, 1870, in the pastorate of the Rev. Donald Stewart. The "Upper Church" was sold soon afterwards.



Rev. John Eadie



Rev. Malcom C. Cameron



Rev. W. H. Milne

CHAPTER IX.

THE REV. DONALD STEWART AND THE REV. JOHN EADIE.

FOLLOWING the dissolution of the pastoral relation existing between The Rev. James Mitchell and the congregations of Boston and Knox Churches, they were supplied through Presbytery for several months. Professor George Paxton Young D.D., of Toronto, supplied the pulpit for some time. The Rev. Robert Ewing of Georgetown presided as moderator at a meeting of the two congregations on September 21, 1868, to ascertain if they were ready to call a pastor. There was found to be a difference of opinion, some being very desirous of waiting longer, and others insisting that a meeting be called at once to give a call. When this meeting was held on November 2, 1868, there was still a great lack of unanimity, but a call was given to The Rev. Donald Stewart of Nova Scotia, and he was inducted into the charge in the "Upper Church," on March 23, 1869. The dissatisfaction in the congregations continued, and Mr. Stewart's pastorate was of brief duration. He was doubtless a good man, but he was a misfit in that place. His last appearance at a meeting of session was on February 17, 1870. He told Presbytery that he had "been in hot water for eleven months, and he wanted to get out." It very considerably relieved him, and he departed thankfully in search of another charge where the relations between pastor and people would be more perfectly adjusted, and the environment more comfortable.

It is a mistake to extend a call to a minister when a considerable portion of the congregation and good Church supporters find themselves unable to join in the call, and it is a mistake on the part of a minister to accept, if he learns of the situation beforehand. He may, however, be misled, and not know it, and then he becomes the chief sufferer. It is better for the congregation to wait a little longer, not necessarily for a better man, but one upon whom all

can unite. However, people have to learn by experience, for they are not always wise without it. Dr. Topp of Toronto, visited the congregations, and reported back to Presbytery that he found an excellent spirit in both, and a disposition to consult the things that make for peace. Nevertheless, the Church had lost by its unwisdom.

THE REV. JOHN EADIE

At a meeting of Session on March 14, 1871, at which The Rev. Joseph Alexander of Norval acted as moderator, it was resolved that both congregations in their respective places of worship after the Church service on March 29th, take action to petition Presbytery to appoint one of their number to moderate at a meeting to give a call to a minister to become their pastor. The Rev. John Eadie was called soon afterwards and inducted on June 21, 1871. He was cordially welcomed. At the annual meeting on January 4, 1872, the managers were instructed to furnish chairs for the pulpit, and to devise a plan for allocating families and individuals to pews and sittings in the new Church. While the congregation had been regularly giving to the schemes of the Church it now organized itself into a missionary association. Young women were appointed to solicit subscriptions for the schemes to be paid by the envelope system, and Mr. Eadie was made secretary and treasurer. He and his family lived in a rented house in Milton, and the Boston congregation agreed to pay two-thirds of the rent. The managers were given power to sell the old meeting house, and it was bought by Donald McKinnon of Georgetown and converted into a shop for business purposes.

In June, 1874, the congregation approved of the Basis of Union of the Canada Presbyterian Church, and the other Presbyterian Churches of British North America. At this time there were four Synods:—The Synod of the Lower Provinces, the Synod of the Maritime Provinces in connection with the Church of Scotland, the Synod of the Canada Presbyterian Church, and the Synod of the Canada Presbyterian Church in connection with the Church of Scotland. “In the early part of Tuesday, June 15, 1875, the supreme courts of the four negotiating Churches met separately for the last time in different Churches in the City of Montreal.

Each adopted a resolution to repair to Victoria Hall, and there consummate the union." This was done. The Rev. John Cook, D.D., minister of St. Andrew's Church, Quebec, and Principal of Morrin College, was unanimously elected moderator of the First General Assembly of the Presbyterian Church in Canada. On its roll were the names of 623 ministers, of whom 35 were from the Synod of the Maritime Provinces, 129 from the Synod of the Lower Provinces, 115 from the Canada Synod in connection with the Church of Scotland, and 344 from the Canada Presbyterian Church."

Before this time the families in the Scotch Block formerly connected with the Church of Scotland had either joined the Boston congregation, or attended St. Andrew's Church, the "Old Kirk," in Milton.

On January 7, 1875, the report of a committee to suggest in what respects the Constitution of Boston Church should be changed in order to conform it to the Model Constitution in the Book of Forms was made to the annual meeting. The Model Constitution was adopted with some alterations. It was decided that in place of an election every year for the whole body of managers, two managers shall retire, and two be elected to their places, and the places of any who vacate their offices shall be filled up; that the congregation shall annually elect the secretary and treasurer of the board of managers; that the congregation shall elect annually two persons, members of the congregation, as auditors of accounts; that the congregation shall hold an annual meeting on the second Thursday, or on one, or other lawful days in January; and that regular adherents of the congregation are invited to attend the business meetings, and advise regarding its affairs, but they are not at liberty to vote, neither are they eligible to hold office.

It was resolved that at the tea meeting, or social entertainment, held after the annual business meeting, a financial statement and report of the work of the congregation should be made to those present.

On Dec. 9, 1877, James MacPherson and John Hardy were ordained elders.

About this time some friction manifested itself in the congregation. Mr. Eadie was a faithful pastor, zealous in his efforts to do good, preaching regularly to the Boston and Knox Church congregations, and favorably to special evangelistic services. He was a fluent speaker, but he was not hopeful and inspiring. The law and sin abounded in his sermons, but grace did not much more abound. "The sheep looked up and were not fed." He had a sharp tongue and sometimes thought it better to excoriate them, and he did. It was a mistake. But the obligations of the pastor and his flock are mutual, and both sometimes fail and come short. Through the loss of members by death and the backwardness of some to contribute it was found difficult to meet expenses. Money is needed by the minister to buy books, and particularly for the support of himself and his family. "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." As a general thing congregations pay the minister his salary, but some unnecessarily drift greatly into arrears. Then, unless he has reserves to fall back upon, he becomes hampered, thinks his work is not appreciated, becomes discouraged and is rendered incapable of doing his best. When arrears from year to year become the rule, and deficits have to be made up, some people imagine they are wronged, and that, although their pastor may be a good man, they had better have a change, and secure a preacher, who is more magnetic, and can draw more people to the Church and more money to the treasury.

Now, one way to help make a good preacher, pastor, happy and optimistic man is for the people to be sympathetic and friendly, to cordially co-operate in the work of the Church, to tell him once and awhile how they were helped by the sermon, and to pay him promptly as per agreement in the call.

But whatever the plan is to provide the necessary money no plan will work itself. It has to be worked by managers and people. St. Paul indicates a good system when he wrote:—"Upon the first day of the week let everyone of you lay by him in store as God has prospered him," I Cor. 16: 2. This method is now largely employed in the duplex envelope by means of which money for the support of the Church, and for the different

Boards are paid weekly. This keeps giving as a part of the Sabbath worship always before the people. It requires forethought to have the money always ready to give, and makes more book keeping necessary, but it is an excellent way. With Christian spirit on the part of all, and tact and good management on the part of the managers, the financial wheels of almost any congregation will run smoothly and pleasantly. These more or less relevant remarks, suggested by the Church records, are modestly supplied here for the consideration of those whom they may concern.

Mr. Eadie had loyal friends in both congregations, but the time of his departure was at hand. His last appearance at a meeting of Session was on June 18, 1878. At the close of a pastorate of seven years he received a call to Pinkerton and Cargill in the Presbytery of Bruce. From that charge he went to Pt. Edward, and from that to Atlantic Highlands, New Jersey, where he died, and was survived by Mrs. Eadie, a daughter, and five sons. The Rev. Gillies Eadie B.A., one of his sons, is a missionary of the Presbyterian Church in Canada at Changte Ho, China.

CHAPTER X.

THE REVEREND MALCOLM CAMERON, B.D.

ON January 31, 1879, The Rev. James Breckenridge of Streetsville preached and moderated in a call to The Rev. Malcolm C. Cameron. Knox Church, Milton, also gave a call to him on February 24th, and his induction took place on March 25th, The Rev. James Breckenridge, The Rev. John Pringle of Georgetown and The Rev. Mr. McLaren of Cheltenham taking their parts in the service. Mr. Cameron was a recent graduate of Knox College, physically strong and vigorous, of sociable disposition, and very earnest in his work as preacher and pastor. There was a spiritual quickening in both congregations, and a new interest was manifested by an improved attendance on the services. In the first years of his ministry considerable additions in both Churches were made to the membership.

At a meeting of Session in Knox Church on February 1, 1879, a petition from a number of people in the congregation was read requesting permission to use an organ in the Church services as an aid in congregational singing, and the request was granted. In Boston Church at the Annual meeting, 1882, it was decided to make use of an organ in the services of worship. A little later an organ was purchased, but when it was finally put in place, a good woman felt that she could not worship God where such a thing was present. A few more conscientious objectors compromised with themselves for a time by refusing to join in the singing. All, however, in due season became perfectly satisfied, or comfortably accepted the situation.

Another new thing took place. At a meeting of the Session in Knox Church on September 21, 1880, it was decided to sing Hymns as well as Psalms in the public worship of both congregations. It had for a long time been believed by many people



Alexander Bowman



George Irving



John T. Elliott

that there were no divinely inspired songs outside of the Old Testament Psalter. Certainly it was at least accepted by them that "he that believeth should not make haste," but should patiently wait until he became quite sure that the Holy Spirit could inspire good men and women to write spiritual songs in these later days. At last, however, it came to appear reasonable that the Spirit of God might still inspire people to do this, that spiritual songs having in them a Gospel message, and expressing the experiences and aspirations of the Christian heart might, and should, be sung in Christian worship.

On June 6, 1880, John T. Elliott and Alexander Bowman were ordained as elders, and on March 7, 1886, George Irving and John Michie were ordained to the same office.

Mr. Cameron was quite zealous in the cause of temperance, and to some this zeal was not acceptable. They thought ministers should stick to the gospel and not meddle with any of these disturbing social and reform questions.

The custom of a Church service on Friday, Saturday and Monday in connection with the Lord's Supper on the Sabbath began now to give way to a preparatory service on Friday.

At the annual meeting in 1883 the matter of building more sheds for horses was considered. It is probable that the south shed was erected that summer. Edwin Thornton was the builder.

At a meeting in Boston Church on January 26, 1886, managers from Knox Church presented a request that the Boston people consent that the forenoon service should be held in Milton, and the afternoon service in Boston Church. The matter required time for consideration, and the longer it was considered the more clearly it was seen that it would be better that the congregations should become separate, self-sustaining charges. Each congregation seemed strong enough to support a minister, and the plan commended itself to both.

While the separation of the two congregations was pending The Rev. Mr. Cameron decided that under the circumstances it would be best for him to resign. On April 25, 1887, at a meeting of Session, elders from both Churches being present, Dr. David

Robertson was appointed to represent it at the meeting of Presbytery as being favorable to the acceptance of Mr. Cameron's resignation. The Boston congregation at its meeting on May 3rd, 1887, appointed Robert Stewart and Alexander Bowman to represent it at Presbytery, and instructed them to concur with Mr. Cameron in asking that his resignation be accepted, inasmuch as he believes that his action is for the interests of both congregations. The meeting also passed a resolution expressing its hope that Mr. Cameron would have abundant success and happiness in whatever field he might be called to labor. Presbytery accepted his resignation, and shortly afterwards he received a call to Knox Church, Harriston, Ontario.

The elders who served in the pastorate of Mr. Cameron were John Hardy, John T. Elliott, John Michie, George Irving, Alexander Bowman, John Turnbull, W. H. Lindsay, J. H. Fraser, Dr. D. Robertson and H. Patton.

During the vacancy the Rev. Mr. Murray of Streetsville was moderator. On October 3, 1887, a meeting of the Boston congregation was held, and Robert Stewart and George Irving were appointed to attend Presbytery on October 5, and request it to consent to the separation of Boston and Knox congregations, and that each be constituted a self-sustaining charge. The delegates were authorized to promise \$800 and a free manse to a pastor. Knox congregation took steps in the same direction. The pastor of St. Andrew's Church, Milton, had resigned, and a number of members and adherents of the Church expressed a readiness to unite with Knox Church in order that there might be in Milton a self-sustaining Presbyterian congregation. A subscription list was circulated, and \$800 secured in pledges for a minister's support.

At a congregational meeting of Knox Church the following resolution was moved by Francis Barelay, and seconded by John White, and carried:—"That the congregation of Knox Church, Milton, believing it to be for the best interests of the congregation that a dissolution of the union hitherto existing between the congregations of Boston and Knox Churches take place as soon as the necessary steps can be taken for the purpose, beg to



John Michie

John Hardy

express the kind feelings they entertain towards the Boston congregation, and call to their remembrance with pleasure the agreeable intercourse they have had in days gone by, and trust that although the congregational union may be dissolved that the union of heart springing from Christian feelings may be long continued."

The Session, which had always acted as the Session of both congregations, met in Knox Church, Milton, on September 5, 1887, and appointed Dr. D. Robertson and John Hardy to attend the meeting of Presbytery in Toronto on the next day, and present the following resolution of the Session:—"Whereas the congregation of Knox Church, Milton, has for some years seen the desirability of having a morning and evening service, and having found it impossible to obtain that privilege without encroaching on the best interests of their sister Church in Esquesing, this combined Session of Boston and Milton Churches hereby records its unalloyed pleasure at the prospect of the congregation of Knox Church, Milton, to stand alone, and learn with satisfaction that they find themselves financially strong enough to keep a pastor of their own, and thereby obtain the desired service morning and evening, of which they stand in need, and it being agreeable to all parties concerned this Session would recommend that a separation of the congregations take place as early as can be conveniently arranged."

W. G. WALLACE, Mod'r pro tem.

W. H. LINDSAY, Clerk.

The last communion service of Knox Church, Milton, and Boston Church, Esquesing, as united congregations, took place in Boston Church on Sabbath, October 9, 1887. The moderator pro tem., The Rev. James Murray of Streetsville, conducted the very impressive service, and referred in appropriate terms to this last communion together of the two congregations, which had been united since 1855, and was now this day separated at their own desire and by edict of the Presbytery of Toronto.

The elders who officiated at the service were John Hardy, John Michie, George Irving, Alexander Bowman, David Robertson, Hugh Patton and Walter H. Lindsay.

CHAPTER XI.

THE REV. J. W. H. MILNE, B.A., AND THE REV. A. R. GREGORY, B.A.

The Rev. Joseph Alexander of Norval and Union was moderator during the vacancy. At the annual meeting on January 5, 1888, the committee to make repairs and re-paint the Church received a vote of thanks for the satisfactory work done, and the congregation considered the building of a manse for the home of the next pastor. Archibald McGibbon, Robert Stewart, Thomas Aitken, and Alexander Robertson were appointed a building committee, to which on September 21, 1888, Abram Stark, John Sproat, James Murray, John T. Elliott, Peter Campbell, William Hampshire, James Hume and John Stewart were added. John Michie and John Hardy were chosen to solicit subscriptions towards building the manse.

On June 20, 1888, a meeting was held to consider the propriety of making proposals to the neighboring Presbyterian congregation to take steps with them to form a union. The Rev. Joseph Alexander opened the meeting with prayer. After the opinions of members of the Session and others were heard, a unanimous vote was given that a union of the two congregations was desirable. The following resolutions were moved by John T. Elliott, seconded by Robert Stewart and carried:—"First, That we know of no differences in the views of the congregations, viz., the Esquensing congregation of the United Presbyterian Church of North America, and the Boston congregation of the Presbyterian Church in Canada, either in regard to the essential doctrines of our holy religion, or in regard to Church government that should hinder a union of said congregations.

2. "That we believe a union of the two congregations would be in accordance with the mind of Christ, the King and Head of the Church, and the effect would be the furtherance of His glory



Rev. A. R. Gregory



Rev. John R. Watts



Rev. W. C. Rose

and the great increase of the influence of His cause in this neighborhood.

3. "That as both congregations are now without a pastor we deem the present time most favorable for effecting a union.

4. "Resolved, therefore, that we, desiring a union of these congregations, with a view to carrying out these our desires direct the secretary of this meeting to transmit a copy of these resolutions to the Session and congregation of the Esquesing congregation of the United Presbyterian Church of North America, and appoint the following members of the congregation together with the elders, a committee to meet with any committee said congregation may appoint to consider a basis of union. The committee appointed by this congregation are Robert Stewart, John T. Elliott, James Hume, Archibald McGibbon, William Hampshire and John Stewart.

ROBERT STEWART, Secretary
JOSEPH ALEXANDER, Moderator.

At a meeting of the congregation on July 31, 1888, the Rev. W. J. H. Milne, B.A., received a unanimous call to become pastor of Boston Church, which was starting out as a self-sustaining charge, and George Irving and Robert Stewart were appointed to prosecute the call before Presbytery on August 7, Mr. Milne was ordained and inducted on August 23, 1888, immediately after completing his course in Queen's University. A Sabbath evening service was started. The congregation was united and the commodious brick manse was built in the spring and summer of 1889. The fact that the people of Boston had now to support a pastor alone, and that he took hold of his work among them with earnestness and devotion, created in them a new feeling of interest and a sense of responsibility, which made the pastorate of Mr. Milne prosperous throughout. All meetings of the congregation were well sustained. The practice of giving reports of the different societies at the annual business meeting, repeating them at the social evening entertainment afterwards, and printing a financial statement of contributions for circulation became the custom. In September of 1890 it was decided to adopt communion cards in

place of the metal tokens, which had been used from the beginning of the Church organization.

The spiritual condition of the Church continued to be good and additions to the membership were made from year to year. In a quiet country neighborhood like the Scotch Block the Church was, as it had always been, the main centre of interest and of religious and moral influence in the community. A letter received from Mr. Milne says: "I can say quite truthfully that I am grateful for the experience I had in Boston Church. The people were exceedingly appreciative of preaching, and called out the very best that was in me at the time. They were always thoughtful, kind and loyal. Over and over again they gave me tokens of their goodwill and friendship." Being highly esteemed by his people and in the community, it was with great regret that they learned that he had received a call to the Glebe Church at Ottawa. At a meeting of the congregation on March 3, 1898, to consider the resignation of Mr. Milne, Robert Stewart, Peter Campbell and John Hampshire were appointed to attend the meeting of Presbytery and give reasons why Mr. Milne should not leave Boston Church.

Mr. Milne finished his work on the third Sunday of March, lacking five months of completing a ten year's pastorate. A graduate in Arts and Theology of Queens University he received from the same institution the honorary degree of D.D. in 1914. Dr. Milne is now President of Ottawa Ladies' College.

The elders of Mr. Milne's pastorate were:—George Irving, John Michie, John Hardy, Robert Stewart, William Hampshire and John T. Elliott.

THE REV. A. R. GREGORY, B.A.

The Rev. C. T. Tough of Hornby, Moderator of Session, presided at a meeting of the congregation to call a pastor on August 8, 1898, when The Rev. A. R. Gregory was unanimously elected, and George Irving and Alexander Robertson were appointed to prosecute the call before Presbytery. Mr. Gregory was a graduate of the University of Toronto and also of Knox College. He was inducted on Sept. 27, 1898, and Boston congregation was his first and only charge. He was very earnest and faithful, both as



Robert Stewart



Robert Laidlaw



John Sproat

a preacher and as a pastor, and the work of the congregation in all its departments was diligently and successfully carried on throughout his pastorate. W. H. Kerr and Alexander Robertson were ordained elders on May 14, 1899. The congregation was divided into districts, and an elder assigned to each district to keep in touch with the people. Mr. Gregory held many meetings of Session, and considered with its members methods to awaken spiritual interest in the congregation, and enlist all in the work of the Church. He gave much attention to the Sunday School, and for a time had a class on Monday evening in the Manse for Bible study. He organized a Young People's Society, and conducted a weekly prayer meeting on the mountain for people remote from Church privileges. He taught the duty of systematic giving to the schemes of the Church, and was zealous and active in raising money for the Century Fund ordered by the General Assembly, making a very generous contribution himself. Mrs. Gregory, who had been Principal of Brantford Young Ladies' College and resigned that position to marry Mr. Gregory, was very efficient as the teacher of the large Bible class, in the Women's Missionary Society, and for a time as leader of the choir. The Rev. Dr. Caven of Knox College preached on Sabbath, August 24, 1902, when Peter Campbell was ordained as elder. On June 6, 1903, The Rev. Dr. Wardrope preached, and assisted Mr. Gregory at the Communion Service—the last conducted by him as pastor of Boston Church. He resigned to Presbytery in September of that year at the close of a pastorate of five years. He and Mrs. Gregory removed to Toronto, where during the following months he took a post-graduate course in Knox College. In September 1904 he became Principal of Westminster College, and as an organizer and educator conducted it with success. He died in October, 1911.

The elders who served in Mr. Gregory's pastorate were George Irving, William Hampshire, Robert Stewart, W. H. Kerr, Alexander Robertson, and Peter Campbell. Mrs. McDougal, Mrs. James Murray and Miss Jennie McCallum served as organists.

CHAPTER XII.

THE REV. JOHN R. WATTS, B.A.; THE REV. W. G. ROSE, B.A.;
AND THE REV. ROBERT McDERMENT, M.A.

The Rev. C. J. Tough was interim moderator of Session when Mr. Watts received a call to become pastor in 1904, and the services of ordination and induction took place on October 3, of that year. The Rev. Alex. McMillan, who was moderator of Presbytery, presided, The Rev. W. Morrin of Mimico preached the sermon, the charge to the minister was given by The Rev. Mr. Tough, and the address to the people by The Rev. Alex. MacGillvray of Bonar Church, Toronto. For his early education Mr. Watts attended the Shelburne Continuation School and the Orangeville High School, from which he went to Queens University in 1898, and in due course graduated in Arts and Theology.

In December, 1905, the Session voted to accept a memorial window to Mrs. Margaret Murray given by her children: James Murray, John Murray, and Mrs. (Dr.) Stewart. For about two years in the beginning of Mr. Watt's pastorate Robert Elliot led the singing of the congregation, and when he retired and went to British Columbia the choir was reorganized. The Church was re-decorated in 1905, and not long afterwards a furnace was installed in the basement, taking the place of stoves.

In 1906, Mr. Peter Campbell became Clerk of Session, and has continued to serve as such until the present time, and on April 20, 1907, he was appointed Superintendent of the Sunday School, and occupied this position altogether about 15 years. John Sproat and Abram Stark were ordained elders on March 4, 1906. Miss Mary Ellen Stark, who had been appointed organist for the Church services in 1904, received from the congregation a testimonial of the people's appreciation for her faithful and acceptable work in that position. Elder Abram Stark having departed this life on September 16, 1909, the Session on December 15, placed the fol-

lowing minute on its records: "We hereby express the deep sense of loss to ourselves, and the congregation in the death of Mr. Stark. He became a member of the Church in October, 1890, served as manager, and was ordained as elder on March 4, 1906. He was a staunch friend and supporter of the Church, and his influence was always helpful to its interests. He preferred to serve in a private capacity, but when he saw it to be his duty to become an elder, he accepted the office. His wisdom and sound judgment were of great value. To the bereaved family we extend our sympathy, assuring them that the congregation and community suffer with them."

In 1909, Mr. Watts, on account of poor health and inability to do the whole work of the congregation devolving upon him, expressed to the session his willingness to resign, if it was thought best for the interests of the congregation. The session assured him that such a course would be detrimental. In company with Dr. Hugh A. McColl of Milton, Mr. Watts took a trip to the Old Country, arriving in Liverpool on August 30, 1909. They went to Edinburgh, and after a stay came to London. While Dr. McColl took up some medical studies in these cities Mr. Watts visited in other places. They arrived home about the first of November.

The congregation met with a great loss in the death of elder John Sproat on June 25, 1910, and in July the Session put on its records the following:—"The bequest left to the congregation by Mr. Sproat was in keeping with the service received from him during the years he was a member of the congregation, and since he became an elder. After his death it was made known to us that in disposing of his estate he had made over to the congregation seventeen shares of the Dominion Permanent Loan Association of the par value of \$100 per share, the interest of which is to be applied to the minister's stipend. This record is made to the memory of a good and honored man, who passed from this congregation to the General Assambley and Church of the first born above."

On May 27, 1911, Mr. Watts acting as chairman, a new organization was created for taking care of the Boston Cemetery, a brief account of which is given in the Appendix of this history.

The Session decided on October 10, 1913, that the one hundred dollars left in its care by the late Janet Anderson for the upkeep of the plot of her late husband,, James Anderson, and herself, in the Boston Church Cemetery be invested in the Cemetery Fund, and that ten shares of the stock in said fund at ten dollars per share be purchased therewith. Mrs. Anderson also left to the congregation one thousand dollars, which was invested in the Dominion Permanent Loan Association.

On November 2, 1913, Mr. Watts reported to the Session that he had received a call to the Laidlaw Memorial Church of Hamilton, and that he desired to accept it. The Session expressed its regret, as did the congregational meeting, and agreed not to oppose his wishes before Presbytery. Peter Campbell and William Hampshire were appointed to represent to Presbytery the mind of the congregation in the matter.

Mr. Watts left behind him the reputation of being a thoughtful, instructive and interesting preacher, esteemed in the community and beloved by his people. He was pastor of Boston congregation for ten years.

The elders of his pastorate were:—William Hampshire, Peter Campbell, Alex. Robertson, W. H. Kerr, John Sproat and Abram Stark.

THE REV. WILLIAM G. ROSE, B.A.

At a meeting of the congregation on January 29, 1914, The Rev. J. W. H. Milne of Weston being moderator, a call was given to The Rev. W. G. Rose, B.A., a graduate of the University of Toronto in 1910, and of Knox College in 1913. He was born in Manchester, England, the son of The Rev. Hugh Rose, M.A., (Edin.) pastor of Grosvenor Square Presbyterian Church, who came to Canada in 1884, and became pastor of Knox Church, Elora, and died in 1887. Mr. Rose attended the High and Model Schools of Elora, taught school for three years, and worked in a mission field in the Presbytery of Algoma for six months before entering college. After graduating from Knox College he was for some time pastor's assistant to The Rev. D. T. L. McKerroll of Victoria Church, Toronto. Mr. Rose was ordained June 29, 1913, in Toronto, and inducted pastor of Boston congregation on

February 10, 1914. The Rev. R. F. Cameron of Georgetown, moderator, presided, The Rev. Dr. McKenzie of Riverdale Church, Toronto, addressed the pastor, and The Rev. J. W. H. Milne, a former pastor, the people.

At the annual meeting on January 11, 1915, Mr. Rose reported that the membership of the Church was 122, that cottage prayer meetings during the year had led to the organization of a Young People's Guild, and that the Session recommend to the congregation a missionary committee of young men to work in connection with the Session to increase the missionary interest and contributions to the schemes of the Church.

The ballots given out for the second time to ascertain the mind of the congregation regarding the union of the Presbyterian, Methodist and Congregational Churches of Canada showed, when returned, that while a majority of the Session were in favor of union, a majority of the members and adherents were opposed.

The following minute was placed on the Sessional records on January 20, 1916:—"At its first meeting since the decease of Mr. Alexander Robertson of Georgetown the Session desires to place on record its sense of loss sustained by the Church in his death. As a child of the Church he grew up under its care, and in early manhood became a member on confession of his faith, served as manager, and for eight years was an elder. His walk and conversation were such that all who came in contact with him realized Whose he was and Whom he served. The congregation suffered a distinct loss when he and his family moved to Georgetown, and now that he has been called to his reward, we as a Session are voicing the consciousness of a bereavement, which has come not only to us, who were fellow-workers but to the whole congregation. He did not lose his interest in Boston Church when he removed from the neighborhood, and in his death we feel that we have lost a friend."

In the pastor's report for the Session to the annual meeting on January 21, 1916, he stated that every department of the work of the congregation during the year had prospered.

On March 5, 1916, it was decided by the Session that as a renewed mark of the appreciation of the congregation, a sum of

money, and an illuminated address in a suitable frame, be presented to Miss Mary Ellen Stark for her faithful and capable services as Church organist.

Mr. Alfred Harrington was ordained elder on November 25, 1916.

On January 23, 1917, Mr. Rose presented his third report for the Session at the annual meeting, stating that the contributions to the mission schemes were larger, and more representative of the whole congregation, that the Sabbath School had a good year under Mr. Farrington as Superintendent, that the membership of the Church was the same as a year ago, and that "we commend to the care and comfort of our Heavenly Father, Mr. and Mrs. Carton and family because of their bereavement in the death of their son and brother Clarence, who was killed in action in France on September 16, 1916, and others who have lost dear ones during the year."

The members of the congregation, like all patriotic and loyal Canadians during the great war, beginning in August, 1914, and until the armistice signed on November 11, 1918, kept the home-fires burning, and stood behind the men at the front with their faith, prayers, work and contributions. The women worked and gave through the Red Cross, and four young men:—Clarence Carton, who made the supreme sacrifice, Frank and Alvin McDonald, and Arthur George Farrington, enlisted for the war and served in France.

A new set of individual cups for the Communion Service, presented by W. H. Kerr, who had been an elder of the Church for eighteen years, and his family was used for the first time on June 17, 1917, and the Session passed a resolution expressing the thanks of the Church for the gift, its appreciation of the valuable services rendered the congregation by them for many years, and regret at the loss sustained by it in the departure of the family to Toronto.

In January, 1918, Miss Hampshire, who had been leader of the choir, wished to resign her position, but the Session valued her services so highly they gave her a very cordial vote of thanks for what she had done and urged her to continue.

In April, 1918, Mr. Rose asked to be relieved from the work of



Standing—Alfred Harrington, Malcom E. Turner, Wm. Hampshire
Seated—Thomas Michie, Rev. R. McDermott, Peter Campbell

the congregation for four months in order to do mission work in the North West, because of the great scarcity of missionaries, the Presbytery having agreed to keep the pulpit supplied during his absence. On April 14, the congregation decided that the interests of the congregation and Sunday School required that Mr. Rose should not go to the North West.

The largest addition to the membership of the Church at one time during Mr. Rose's pastorate was on June 28, 1918, when 21 persons were received, 18 of them on confession of their faith and three by certificate.

The Session on July 4, put on record the following:—"The Session of Boston Church hereby expresses its appreciation of the good work done by Alfred Harrington as Superintendent of the Sunday School for five years. His earnestness and faithfulness in the work, and his Christian life, have been an example for the boys and girls to copy."

As Mr. Rose had received a call to the St. Andrew's Church of Delaware and Cook's Church of Carradoc in the Presbytery of London, a congregational meeting held on July 14, 1918, the Rev. R. F. Cameron of Georgetown presiding as moderator, expressed its desire that Mr. Rose should continue as their pastor and appointed William Hampshire, Peter Campbell and John R. Elliott to so inform Presbytery on the 16th., and to employ all proper means to have him retained. Mr. Rose accepted the call to Delaware and Carradoc, and was installed pastor of those Churches on September 19, 1919.

THE REV. ROBERT McDERMENT, M.A.

At a congregational meeting held in Boston Church on March 18, 1919, The Rev. R. F. Cameron of Georgetown being moderator, a unanimous call was given to The Rev. Robert McDerment of Lucan, Ontario, and M. E. Turner and George Irving were appointed to prosecute the call before Presbytery on April 1st. The call was sustained and on May 15, Mr. McDerment was inducted pastor. The Rev. R. F. Cameron presided as moderator, The Rev. J. Gordon Cheyne of the Morningside Church, Toronto, preached the sermon and addressed the pastor, and The Rev. Dr. John McColl, a resident of Georgetown, addressed the people.

CHAPTER XIII.

ELDERS, MANAGERS, NAMES OF CHURCH MEMBERS, ADHERENTS AND CHILDREN, PRESENT ORGANIZATION (1919).

John Stirrett	James MacPherson
James Laidlaw	John Hardy
Robert Shortred	John T. Elliot
George Barbour	Alexander Bowman
Thomas Barbour	George Irving
George Darling	John Michie
James Fraser	Robert Stewart
John Creighton	William Hampshire
Andrew Laidlaw	W. H. Kerr
John Burns	Alexander Robertson
John Storey	Peter Campbell
Donald McKinnon	John Sproat
David Henderson	Abraham Stark
Duncan McCallum	Alfred Harrington
William Chisholm	Malcolm E. Turner
Hugh Campbell	Thomas Michie
John Stewart	

The first managers were elected in 1851, taking the place of the former trustees. The records of the annual congregational meetings for several years are missing, but so far as ascertained the following named men served as managers:—

Alexander Grant	Thomas Aitken
James McPherson	John T. Elliott
James Laidlaw	Hugh Campbell
Duncan McCallum	Peter McGregor
Walter Laidlaw	James Hume
John Duff	Robert Simpson
Hugh McColl	James Robertson
Alexander Duff	Thomas Hume
Samuel McGregor	William Michie
Duncan McColl	John Michie
William Chisholm	William Fisher
John Gillies	James Anderson
Thomas Duff	James Leslie

John Stewart	Abram Stark
John Turner	Edwin McDougall
Thomas Chisholm	Findlay McCallum
Peter Campbell	John Hampshire
Robert Laidlaw	William Stark
John Stewart	George Irving
John Storey	Nathan Turner
Duncan Laidlaw	Peter Fisher
John Duncan	Noah Hamilton
Henry P. Lawson	Neil Gillies
James Michie	Henry Duff
Andrew Aitken	Edgar McDougal
John Huffman	W. McLean
James Duff	Robert Stark
John Sproat	M. E. Turner
William Hampshire	James Murray
Robert Stewart	Richard Joyce
Angus McColl	John R. Elliot
Arch. McGibbon	Ronald McDonald
Alexander Robertson	Thomas Aitken
C. P. Preston	John Hardy
Jonathan Smith	Harry Smith
John Robertson	Thomas Michie
John S. McColl	W. Allen
W. H. Kerr	Seward Wilson
George Hume	Robert Dredge
William Barber	Thomas Snow
Richard Dick	

Names of Members, Adherents and Children connected with
Boston Church, Esquesing, on October 6th, 1919—

William Allen	Annie Carton
Mrs. William Allen	Lloyd W. J. Carton
F. May Allen	Cecil Alton Carton
Daniel Allen	Eleanor Roy Carton
Ethel Neilson	Gerald Havelock Carton
John H. Allen	John Crawshaw
Mrs. John H. Allen	Mrs. John Crawshaw
Miss Lizzie Aitken	Peter Campbell
Mrs. Bell	Mrs. Peter Campbell
M. J. Carton	Nellie Margaret Campbell
Mrs. M. J. Carton	Jessie Edith Campbell
Isabell Carton	John Fletcher Campbell
Myrtle Carton	Hume Currie
Maggie Carton	Mrs. Hume Currie

Mary Helen Currie	Blake Hume
Frank Coles	Christina Hume
Robert Dredge	William Hampshire
Mrs. Robert Dredge	John McNaughton Hampshire
George Emmett	William J. L. Hampshire
John R. Elliot	Janet Hampshire
Mrs. John R. Elliot	Joseph Hampshire
John Elliot	Mrs. Thomas Hagyard
George Eliot	Stephen Hagyard
Christina Elliot	Fred Hagyard
Almond Evans	Capt. H. C. Hagyard
Mrs. Almond Evans	Flora Hagyard
Ethel Evans	Mrs. Hodge Stark
Muriel Evans	Gideon Huffman
Thomas Fisher	Mrs. Gideon Huffman
Mrs. Thomas Fisher	Donald Huffman
Reta Lillian Fisher	Wesley Huffman
Arthur Lloyd Fisher	Pearl Huffman
William Fisher	Edith Huffman
Mrs. William Fisher	Hazel Huffman
J. Leslie Fisher	William Hardy
James P. T. Fisher	John Huffman
John M. Fisher	George W. Irving
M. Isabel Fisher	Mrs. George W. Irving
George Andrew Fisher	John C. Irving
Mrs. George Andrew Fisher.	Rae L. Irving
William Campbell Fisher	Mary M. Irving
Robert Gordon Fisher	Jennie G. Irving
Jean Aileen Fisher	Robert G. Irving
Irene Lillian Fisher	Douglas H. Irving
Peter Fisher	Clarkson Joyce
Mrs. Peter Fisher	Mrs. Clarkson Joyce
Stewart Milne Fisher	Richard Joyce
Alfred Farrington	Mrs. Richard Joyce
Mrs. Alfred Farrington	Rachael Joyce
Lucy Farrington	Charles Joyce
George Arthur Farrington	Helen Joyce
Neil Gillies	Betty Joyce
Mrs. Neil Gillies	Albert Joyce
John Gould Gillies	Robert Joyce
Herbert Gillies	Mrs. Robert Joyce
Humphrey Gillies	Thomas Joyce
George Howard Hume	Findlay Joyce
Mrs. Geo. Howard Hume	Mary Joyce
Gordon Switzer Hume	Robert Joyce
Mrs. John Hume	George Laird

Miss E. A. Laird	Mrs. Archibald McGibbon
William Lawson	Emmett McGibbon
David Lawson	Helen Margaret McGibbon
Barbara Lawson	Daniel McGibbon
Urula Lawson	Mrs. Daniel McGibbon
Thomas Michie	Catherine McGibbon
Mrs. Thomas Michie	Robert McGibbon
Helen Elizabeth Michie	John Gordon McGibbon
Mary Elena Michie	Donald Franklin McGibbon
Miss Lizzie Michie	Catharine McGibbon
Miss Isabell Michie	William McLean
Mrs. George Michie	Mrs. William McLean
Mabel Michie	Edward McDougal
Harold Michie	Mrs. Edward McDougal
Bert Marsh	Cathline McDougal
Mrs. Bert Marsh	Archie McDougal
Harry Marsh	Harvey McDougal
Barnes Marsh	James McKenzie
Gladys Marsh	Thomas McKenzie
Margaret Marsh	James McDonald
Thomas Marsh	Mrs. James McDonald
Alena Marsh	Hugh Allan McDonald
Cedric Stanley Marsh	Georgina Margaret McDonald
Mrs. James Martin	Dugald McColl
Percy Martin	Mrs. Dugald McColl
Howard Martin	Ronald McDonald
James Murray	Archibald Franklin McDonald
Mrs. James Murray	Alvin McDonald
Stuart Murray	Wilfrid Laurier McDonald
Miss Janet Menzies	William Neilson
Mrs. Findlay McCallum	Jonathan Neilson
Neil McCallum	Mrs. Jonathan Neilson
Myrtle McCallum	Isabell Neilson
Jane McCallum	Charlotte Neilson
John McCallum	George Pearson
Duncan McCallum	Mrs. George Pearson
Mrs. Duncan McCallum	Benjamin Robertson
Menzies McCallum	Margaret Jean Robertson
Rev. Robert McDerment	Douglas Menzies Robertson
Mrs. Robert McDerment	Franklin Robertson
Jean McDerment	Mrs. Elizabeth Robertson
Joan McDerment	Freeman Robertson
Bert McDerment	Ward Ruddell
John Campbell McDonald	Mrs. Ward Ruddell
Mrs. John C. McDonald	Frank Ruddell
Archibald McGibbon	Jessie Ruddell

Annie Ruddell	Mrs. George Smith
Louise Ruddell	Myrtle Smith
Mrs. John Sproat	Russel Smith
John Sproat	Malcolm E. Turner
Adam Sproat	Mrs. M. E. Turner
Mrs. Adam Sproat	Charlotte Marie Turner
Marjory Elizabeth Sproat	John Elgin Turner
John Douglas Sproat	Nathan Turner
Murray Sproat	Seward Wilson
Ed. Snow	Mrs. Seward Wilson
Wilfrid Snow	Charlotte Wilson
Mrs. Wilfrid Snow	Mrs. A. Woodie
William Oliver Snow	George Winfield
Thomas Snow	Mrs. George Winfield
Mrs. Thomas Snow	Clarence Winfield
Robert Stark Jr.	Nora Winfield
Mrs. Robert Stark	Eva Winfield
Isabel Mary Stark	Alexander Winfield
Mrs. A. Stark	Reginald Winfield
Mabel Stark	Frank Whitfield
Mary Ellen Stark	Mrs. Frank Whitfield
John Stark	Lydia Whitfield
Robert Stark Sr.	Howard Whitfield
Mrs. Robert Stark	Elicia Whitfield
James Stark	Ivy Whitfield
Mrs. James Stark	Henry Whitfield
Nelson Stark	Ralph Whitfield
Mrs. Jonathan Smith	Eric Whitfield
Annie Smith	Lena Whitfield
Mrs. Harry Smith	Norval Whitfield
Mrs. Hrry Smith	Alexander Whitfield
Pearl Smith	Elsie Woods
Emma Patricia Smith	Hubert Warburton

PRESENT ORGANIZATION, JUNE, 1919

SESSION :—

The Rev. Robert McDerment, Moderator; Peter Campbell, Clerk; William Hampshire, Alfred Harrington, Malcom E. Turner, Thomas Michie.

BOARD OF MANAGEMENT :—

George Irving, Chairman; James Murray, William Allan, Thomas Michie, Ronald McDonald, Seward Wilson, William McLean, Robert Dredge, Thomas Snow.

BOARD OF TRUSTEES:—

Peter Campbell, James Murray, William Hampshire

CONGREGATIONAL TREASURER:—Thomas Michie

LEADER OF CHURCH CHOIR:—Miss Janet Hampshire

CHURCH ORGANIST:—Miss Mary Ellen Stark

SUNDAY SCHOOL SUPERINTENDENT:—Thomas Michie

WOMEN'S MISSIONARY SOCIETY:—

President—Mrs. Richard Joyce

Secretary—Miss Janet Hampshire

Treasurer—Mrs. James Murray

LADIES' AID SOCIETY:—

President—Mrs. George Michie

Secretary—Mrs. Hodge Stark

Treasurer—Mrs. Peter Campbell

CHAPTER XIV.

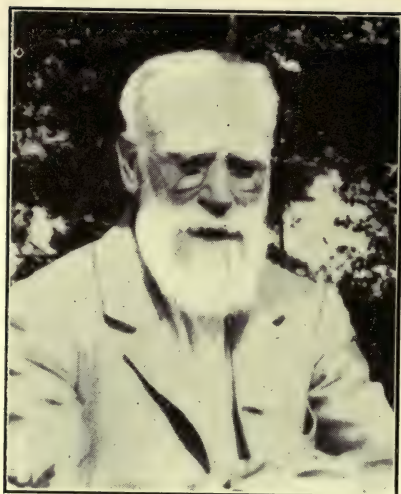
THE UNITED PRESBYTERIAN CHURCH OF AMERICA.

AS an important part of the history of Presbyterianism in the Scotch Block it has been considered desirable to give here at least the names of the pastors of the U. P. Church and the length of their pastorates. As already mentioned there was a division of the First Presbyterian Congregation of Esquesing soon after Mr. Ferguson entered upon his work, and those who withdrew built another meeting house in the immediate vicinity, which was known as the Antiburgher Church, although more properly the congregation belonged to the Associate Church of North America. The congregation connected itself with the Presbytery of Stamford, which was organized in 1836, and composed of congregations in Upper Canada. This Presbytery ceased to exist several years ago, and the congregation became connected with the Presbytery of Caledonia in New York State, of the United Presbyterian Church of North America, the organization formed by union of the Associate and the Associate Reform Churches in 1856.

The people of the two congregations in the Block lived and worshipped in the same neighborhood, the young people intermarried and although loyal to their own Churches were very good neighbors and friends.

The first pastor of the Antiburgher, or Associate, congregation was the Rev. Mr. Coutts, who was ordained and installed pastor in June, 1836. He was held in high esteem in the community and did a good work for about seven years, when he connected himself with the Presbytery of the United Associate Synod of the Secession Church in 1842. This made it inexpedient for him to remain longer pastor of the congregation. He went from the Scotch Block to Chinguacousy, and for many years was pastor of the Churches of Mayfield and Claude.





John Gillespie

He was succeeded by The Rev. J. D. Cunningham, who was ordained and installed pastor on October 16, 1844. After a pastorate of a few years he resigned and returned to the United States.

In June, 1854, Mr. John Gillespie, a licentiate of the Presbytery of Banbridge of the Presbyterian Church of Ireland came to New York State, and connected himself with the Associate Synod of North America. In coming to Canada he became a member of the Presbytery of Stamford, and in December, 1850, was sent as a regular supply to the Esquesing congregation. He received a call, and was ordained and installed pastor on June 26, 1851. The present brick church building was erected in 1866, and the present manse in 1872. During his long pastorate minister and people lived and labored together in harmony, and the congregation prospered. After his resignation in October, 1884, having served his people in the ministry of the Gospel for 33 years, he retired, and with his family moved to Toronto, where he died in his home on March 22, 1902, and his body was buried in the cemetery of the U. P. Church at Mansewood.

The Rev. A. F. Kilpatrick of the Presbytery of Mansfield, Ohio, after supplying the congregation in December, 1883, and part of the following January, received a call, and was installed pastor on April 9, 1884. His pastorate, which closed in April, 1888, was spiritually fruitful, and many members were added to the Church. He received a call to Freeport, Pennsylvania, which he accepted.

He was succeeded by The Rev. R. C. Finney in December, 1888, who also came from Ohio. He had a successful pastorate of ten years, and after his resignation in 1898 went to Pitzer, Iowa.

The Rev. A. P. Gillespie, B.A., a native of Ireland, came to the congregation from Pennsylvania in 1899, and was pastor until in 1907, when he resigned, and some time afterwards went to Manitoba. He is at this writing stationed at Tantallion, Sask. He is a member of the Presbytery of Abernethy of the Presbyterian Church in Canada.

The Rev. W. L. Martin came to the congregation from Pennsylv-

vania in April, 1909, and resigning in October, 1917, went to the Church at Stamford, Ontario.

The Congregation had occasional supply until Sept. 21, 1919, when The Rev. G. E. Henderson, M.A., D.D., of New Athens, Ohio, began his work as pastor. He was installed on October 28th, the Rev. D. M. J. Thompson of Rochester, N.Y., and the Rev. Mr. McCall of Buffalo, N.Y., both of the Presbytery of Caledonia, conducting the services.

CHAPTER XV.

MINISTERS OF THE GOSPEL FROM FAMILIES OF THE CHURCH.

THE REV. ANGUS McCOLL, D.D., the son of John and Catherine McColl, was born in Argyleshire, Scotland, in 1818. The parents with their two children, Hugh and Angus, came to Caledonia, New York, in 1818, and to the Scotch Block, Esquesing, in 1819. One of his public school teachers seems to have been William Glass Stewart, with whom he began the study of Latin. He attended a Grammar, or higher school, in Toronto, and later a similar school in Hamilton taught by Dr. Rae, where he devoted himself to the classics, mathematics, French and Hebrew, and became an assistant teacher in the school for some time. He afterwards went to Queenston, and resided in the family of the Hon. James Hamilton in the capacity of tutor to his two sons, one of whom in later years was County Judge in Halton. When Mr. Hamilton moved to Kingston he went with him, and when Queens College opened in 1842 he became a member of its first class, and remained there for about two years. When the disruption of the Presbyterian Church in 1844 took place he threw in his lot with the Free Church, and finished his course in Knox College. In 1847 he was licensed, and on February 22, 1848, he became pastor of the Free Kirk in Chatham. In 1876 the Free Kirk and the U.P. Church united and formed the First Presbyterian Church of Chatham, and he and the Rev. W. Walker became its associate pastors. He was an examiner of teachers for Kent for some years, and Inspector of the Public Schools of Chatham for nearly a half century. He received the honorary degree of D. D. from Queen's University. He retired from active work in 1899, and died in his home in Chatham in March, 1901. His son Angus, now deceased, was Chief Justice of the Supreme Court of British Columbia.

THE REV. JOHN McKINNON was the son of Donald McKinnon, who came from Scotland to Esquesing, and was ordained an elder of the First Presbyterian Congregation in 1836. He attended the public school taught by William Glass Stewart, and read under him the Latin author, Cornelius Nepos. The Session of the Church gave him a letter of recommendation to enter as a student the Academy of Oneida, N.Y. and he probably did so. The tradition is that in company with Angus McColl, Robert Wallace of Chinguacousy, and Thomas Wardrope of Flam- borough, he rode in a lumber wagon to Kingston to enter the first class of Queens College, in 1842, and on their arrival they had some difficulty in finding that infant institution. These four young men became very well known and honored Presbyterian ministers. Mr. McKinnon, after graduating from Knox College, became pastor of the Church in St. Thomas for two or three years, when he accepted a call to Owen Sound. While stationed there he was appointed Superintendent of Schools for the County of Bruce, and covered the County twice a year, visiting the schools during the day, and preaching and baptizing often in the evening.

In 1857 he accepted a call to Carleton Place, where he laboured for eight years. He died of pneumonia on Christmas Day 1865. He left five sons, one of whom, Donald J., was for some years Inspector of Schools for the County of Peel, and at this writing is President of the Pease Foundry Company of Toronto.

THE REV. ROBERT HUME, B.A., son of James Hume on Lot 10, Concession 4, East, was born in 1832. He was a graduate of the University of Toronto, and also of Knox College, and was pastor for twenty-four years at St. George, Ont., and for seven years at Arkona in Lambton County in the Presbytery of Sarnia. He died in Toronto in 1907. He was a good preacher and pastor, and a very pleasant gentleman.

THE REV. JOHN FERGUSON, B.A., was the second son of The Rev. Peter Ferguson. He attended the Waterloo School, as did his brothers, James, Peter and Alexander, and his sister Margaret, who died in New Zealand in 1918. He studied also in the Preparatory College School, Kingston, and graduated from the

University of Toronto in 1863, or 1864. He studied theology at Queens, and was pastor of the Old Kirk at Osprey, County of Grey, in the Presbytery of Toronto, and in other places. He went West and homesteaded near Chater, Manitoba, in 1880, the south half of Section 22, Township 10, R. 18, and became a farmer. He continued to live there with the exception of two years when he was in California, until about 1898, when his brother Alexander was accidentally killed at Ottawa. Then he sold his farm and came East. His present residence is not known to the writer.

THE REV. PETER S. LIVINGSTON, B.A., was the son of John Livingston and Elizabeth Chisholm, who lived on Lot 7, 5th Concession West. He attended Quatre Bras School, and went with the family to Chatham, where his father died. In 1868 he was studying in Toronto, and in 1871 he graduated from Queens. He was pastor of the Old Kirk congregation at Pittsburgh in the Presbytery of Kingston in 1871, and for some years afterwards, and in 1881 and 1882 he was pastor at Russeltown in the Presbytery of Montreal. It is said that he went with his family to Manitoba, west of Brandon, and died there of pneumonia about 1900.

THE REV. ROBERT J. LAIDLAW, LL.D., was the son of James Laidlaw, who lived on Lot 5, Third Concession West. He went to Ligny School, studied under Robert Little, and matriculated in the University of Toronto, but did not graduate. He taught the Quatre Bras and Waterloo Schools for about eight years in all, and after a short interval entered the Theological Seminary of Princeton, New Jersey, in 1868, and graduated in 1871. He then accepted a call to the First Presbyterian Church of Columbus, Ohio, and after a pastorate of between three and four years he went to the Jefferson Avenue Church of Detroit, Mich., for about three years, when he returned to Canada, accepting a call to St. Paul's Church, Hamilton. His pastorate there for seventeen years was very successful. After a lingering illness he died October 24, 1895, aged 56 years, and his body was buried by the side of that of his wife, Margaret McColl Laidlaw, in the cemetery at Georgetown. He occupied a recognized position in the Canada Presbyterian Church, was a trustee of Queens University, and the author of

"Our Religion As It Was and As It Is," and "A Calm Review of The Trial of Dr. Briggs." The Laidlaw Memorial Church of Hamilton is named out of regard for him, and his work in St. Paul's Church.

THE REV. JOHN MCCOLL, D.D., the son of Hugh McColl and Christina Robertson McColl, was born in 1845 on Lot 16, 6th Concession West. He attended the Limehouse and Waterloo Schools, the private school kept by the Rev. Charles Dade, M.A., Georgetown, and the Chatham Grammar School. He graduated from the University of Toronto in 1870, and the Theological Seminary of Princeton, New Jersey, in 1873. He was licensed by the Presbytery of New Brunswick, New Jersey, in 1872, and ordained and installed pastor of the Forks of Brandywine Church at Brandywine Manor, Pa., in 1873, by the Presbytery of Chester. He remained there until the last of 1887, and began work as pastor of the Brighton Presbyterian Church of Rochester, N.Y., on the first Sabbath of 1888, where he remained for sixteen years and three months, and then went to Gorham, N.Y., in May, 1904, where he continued until May 1, 1916, when he retired, and came to Georgetown, Ont., to live, in June of that year.

THE REV. WALTER LAIDLAW, Ph.D., of New York, N.Y., is the son of the late Alexander Laidlaw, M.D., and Mary Patton Laidlaw. He attended the Quatre Bras School, the school of Dr. Tassie of Galt, graduated from the University of Toronto, in 1881, and from the Theological Seminary of Princeton, New Jersey, in 1884. He took post graduate work in Berlin, Germany, in 1885 and in Princeton in 1886, and received M. A. from Toronto in 1886, and later Ph.D. from the University of New York. He was pastor of the Jermain Memorial Church, Watervliet, N.Y., from May, 1886 to November 1892, and assistant minister of St. Nicholas Collegiate Church, Fifth Ave. and 48th street, New York, from 1893 to 1895. In 1895 he became the first Church Federation Secretary in America. He still occupies this position in New York City. When pastor at Watervliet he organized the Mohawk and Hudson River Humane Society, and the Fairview Home for Friendless Children, and served as President of both.

Besides being Executive Secretary of the New York Federa-

tion of Churches he is now Secretary of the Aldine Association of New York; Secretary of the New York 1920 Census Committee; Registrar of the Clergy Club of New York and Neighborhood; Consulting Engineer of the Interchurch World Movement of North America for the Federal Census, and on religious statistics of the nation.

CHAPTER XVI.

LAWYERS FROM THE BOSTON AND U. P. CONGREGATIONS.

JOHN DEWAR, son of John Dewar and Edith Knight, was born in Aberfeldy, Scotland, in 1829, and came with his parents to Esquesing in 1830, and lived on Lot 7, in the First Concession. He attended for six years the school taught by Alexander Robertson, the Grammar School at Palermo for one year, and the Quatre Bras School. He taught school for three years and afterwards studied for some time in the Ohio State College. In 1853 he began the study of law in Toronto, was admitted to the bar in 1858, and in the same year began the practice of law in Milton. In 1868 he was appointed Clerk of the Peace and Crown Attorney for Halton. Before becoming identified with the Presbyterian Church in Milton he attended the U. P. Church in the Block. He died in Milton.

WILLIAM LAIDLAW, K.C., of Toronto, is the son of the late Walter and Margaret Robertson Laidlaw. He was born in 1839 on Lot 5, in the Third Concession East, of Esquesing, and attended the Quatre Bras School and afterwards the Ligny School when Robert Little was teacher. He commenced his legal studies in Brampton in the office of J. P. Cummins, and continued them in the office of Henry Eccles, Q.C., of Toronto. He was admitted as Barrister and Solicitor in 1864, and began the practice of his profession at Milton, where he remained for about ten years, when he moved to the City of Hamilton and practiced for about the same length of time. He then went to Toronto and entered into partnership with the late John Bain, Q.C., and they practiced their profession under the name of Bain, Laidlaw & Co. until the death of Mr. Bain. He then formed the partnership of Laidlaw, Kappele and Bicknell, and is the sole survivor of all his legal partners. He is in the eighty-first year of his age, and continues the active work of his profession.

JUDGE DUNCAN McGIBBON was a son of John McGibbon of Nassagaweya, who with his family attended Boston Church. He studied under Robert Little for eight years in the Ligny School, and at the age of eighteen began to teach the Waterloo School. He taught there for four years, and then went to Stewarttown, where he taught for two years, when he entered the law office of William Laidlaw in Milton, where he remained eighteen months. While in Milton he attended the Grammar School taught by Robert Matheson, and O. T. Miller, a graduate of Dublin University and Oxford. After leaving Milton he went to Brampton, and thence to Toronto where he studied in the office of the late Justice Ferguson. He was admitted to the bar in May, 1871, and practiced law in Milton for twenty-five years. In March, 1894, he was appointed Judge of the County Court of Peel, and acted for the period of twenty years, when he was retired. He died in Brampton on January 17, 1920, in the seventy-ninth year of his age, and is survived by a son and a daughter.

PETER FERGUSON, the third son of the Rev. Peter Ferguson, attended the Waterloo School and also studied in Kingston. He went to Toronto and entered upon the study of law in the sixties of the century, and was admitted to the bar about 1871. The writer has been able to ascertain a few facts only, and these somewhat indefinite regarding his after life, but was informed that he practiced law for some years in Winnipeg, went to Riverside, or Los Angeles, California, and pursued the practice of law and died there in or about 1914.

ALEXANDER FERGUSON was the youngest son of the Rev. Peter Ferguson. He attended Waterloo School when taught by Duncan McGibbon, studied law in Toronto, and when he had completed his law studies there, and was admitted to the bar, he settled in Ottawa about 1873. A lawyer in Ottawa, who had been a fellow-student with him at Osgoode Hall, Toronto, states that he was a close student, that he worked up a very good practice in Ottawa, that he was regarded as a man above the average in legal attainments, that he was somewhat reserved in his manner, and that he had few intimate friends and no enemies. He was killed by the

fall of a horse he was riding on a road that was not much travelled just outside of Ottawa, in 1898. He was unmarried.

DONALD S. MOORE is the son of the late William and Catherine Stewart Moore, and was born on Lot 18, Concession 4 East, on January 21, 1869. He attended Waterloo School, Woodstock Collegiate Institute, and received a second class certificate in 1887. He taught school in Stewarttown and at Palermo in Trafalgar 1888-1890. He entered Cornell University College of Law in 1891, receiving therefrom the degree of LL.B., was admitted to the bar of the State of New York in 1895, and commenced the practice of law in the City of Lockport, N.Y., in the same year, and he has continued to live and practice there since that time. He attended with the rest of his family the U. P. Church.

ROBERT J. MOORE is also the son of the late William and Catherine Stewart Moore, and was born on May 25, 1871, on Lot 18, Concession 4, East, Esquesing. He attended Waterloo School, Georgetown High School and Woodstock Collegiate Institute, and received a second class certificate in 1891. He taught School No. 13 in the Township of Nelson in 1892-93, the Stewarttown School 1894-96. He entered Cornell University College of Law in 1897, and received therefrom the degree of LL.B. in 1901, and was admitted to the bar in the State of New York in 1902. He commenced the practice of law in the City of Niagara Falls, N.Y., in 1903, and has continued to practice there since that time. He is at this writing Corporation Counsel of the City.

CHAPTER XVII.

PHYSICIANS FROM THE BOSTON AND U. P. CONGREGATIONS.

DR. WILLIAM SCOTT, son of Peter Scott, who lived on Lot 4, Concession 5, East, was born in 1826, attended the Quatre Bras School, and also a class taught by Joseph Carbert, or Carhart, a medical student, in the old Boston Church. Other members of the class were Robert Hume, William Hume, Alexander Laidlaw, John Dewar, Alexander Sproat, William Anderson, Robert Winlaw, and one or two more. He taught the Ligny School for two years, the Waterloo School and a school in Nassagaweya. He took one term in the Grammar School in Palemro, and went to the Jefferson College at New Athens, Ohio, intending to become a Presbyterian Minister. Having poor health, and being advised to discontinue his studies for the ministry, he changed to medicine, studied in Toronto for one year, and in Queens College, Kingston, for two years, graduating in or about 1854. He practiced in Nassagaweya for about nine months, and then settled in Southampton, where he lived and labored for about thirty-six years in the active and successful work of his profession. He was physician to the Indians on the Reserve, and was able to converse with them in their own tongue. In his late years he was disabled by paralysis, and died in October 1900. Having been medical officer in the Bruce Battalion he was buried with military honors, the coffin being borne to the cemetery on a gun carriage. Two of his sons, both physicians, served in the late war. In his youth he attended the U. P. Church.

DR. WILLIAM HUME was the son of James Hume, who lived on Lot 10, 4th Concession East, and brother of Rev. Robert Hume. He was born in 1830, attended Waterloo School, and was a member of the Boston Church class mentioned above. He studied medicine in Toronto and graduated from the University. He settled in

Milton and had an excellent reputation as a physician. He died February 4, 1864.

DR. ALEXANDER LAIDLAW was the son of Walter and Margaret Robertson Laidlaw. He attended Quatre Bras School, the class in the old Boston Church, began the study of medicine in the University of Toronto, but after a time left and entered Queens College, Kingston, from which he graduated. He settled in Norval and practiced there for two, or three years, when he went to Milton, and became partner with Dr. William Hume in a very wide and successful practice. He died on February 3, 1865, aged 30 years, and his body was buried in the Boston Church Cemetery. He was survived by his wife and young son Walter.

DR. DAVID ROBERTSON was the son of Alexander Robertson, school teacher, farmer and Justice of the Peace, and was born in 1841. He attended the Ligny School when Robert Little was teacher, went to McGill College and graduated about 1864. In that year he began to practice in Nassagaweya, and in 1866 removed to Milton, where he practiced for many years, was Mayor of Milton for 4 years, and served as Treasurer of the School Board. Before coming to Milton and uniting with Knox Church, of which he was an honored elder, he was a member of the U. P. congregation. He died in Nelson, British Columbia, on August 8, 1912.

DR. ALEXANDER ROBERTSON was a brother of Dr. David Robertson, and attended Ligny School when Robert Little was teacher there. He graduated in Medicine from Ann Arbor University, Michigan. He lived many years in Chicago, and was connected with the H. E. Buchlin Co., a patent medicine corporation. He retired from business about 1904. He was travelling in Germany when the war broke out in 1914, and was held for some time a prisoner because he was a Canadian citizen. He died at Ocean Beach, California, in November, 1918.

WILLIAM ANDERSON was a brother of Hiram Anderson, who lived on Lot 3, Concession 2 East. He went in 1848 with his brother Hiram to Michigan, where they remained one year in the village of Plainwell, and then returned to the farm in Esquesing.

William intended first to become a Presbyterian minister, but changed his mind, and went to the University of Syracuse, N.Y., and studied medicine. He married a Miss Matthews, of Plainwell, Mich., and settled in Sodom in Nassagaweya, where he practiced medicine until 1863, when he moved to Lexington, Sanilic County, Mich. His brother Hiram settled on a farm near Lexington. He kept a drug store in connection with his practice. He died February 18, 1875, aged 48 years, and was survived by his wife, three sons and two daughters.

DR. GEORGE A. STARK, son of James Stark, who lived on Lot 8, Concession 4 East, was born in 1848, attended Quatre Bras, taught school for some time, went to McGill College, Montreal, and graduated at the head of his class in 1871, or 1872. He practiced medicine in Milwaukee, Wis., for eleven years. In 1883 he went to Glen Ullin, in Mortin County, North Dakota, and thence to Mandan in the same county, where he practiced for nineteen years, and held several important positions. He died from apoplexy, and was survived by his wife, five sons and two daughters.

DR. HUGH A. McCOLL is the son of the late Duncan and Helen Scott McColl, who lived on Lot 12, 6th Concession West. He attended Waterloo School, Brampton High School, and graduated in medicine from the University of Toronto in 1889. After receiving license from the College of Physicians and Surgeons in 1890, he began practice in the same year in Milton, Halton County, and has continued there to the present time. He served three terms as Mayor of Milton, and has had been successful in his profession.

DR. CHARLES W. McCOLL is also a son of the late Duncan and Helen Scott McColl. He was a pupil in Waterloo School, and recalls with pleasure the "swimming hole" in Michie's field, and the early harvest apples he surreptitiously abstracted from Malcom McPherson's orchard. He attended the Brampton High School, and was an expert telegrapher for some years in St Catharines. He graduated from the Detroit College of Medicine in 1895, and then settled in Wyandotte, Michigan, where he has made good in his profession.

DR. ALLEN N. MOORE, son of Ephraim Moore, who lived on Lot 16, 4th Concession West, was born on June 30, 1853, in Esquesing. He attended Waterloo School, and graduated in medicine from the University of Michigan in 1878. He began the practice of his profession at Rapids, Niagara County, New York, in the same year, and continued there until 1893, when he came to Lockport, N.Y., where he has continued till the present time. He has prospered and is widely and favorably known.

DR. JOHN D. McPHERSON, the son of James McPherson and Jane Frazer McPherson, was born in 1858, on Lot 14, 6th Concession West. He attended the Waterloo School, the Georgetown and Rockwood Academies, graduated in medicine from the Ann Arbor University of Michigan in 1883, and in that year began the practice of his profession at Akron, N.Y., where he remained until his death in 1912. He had a large practice and was highly esteemed as a physician and as a citizen. He was survived by his wife, two daughters and a son, who after his death went to live at San Diego, California.

DR. JAMES F. MacPHERSON was also a son of James and Jane Frazer MacPherson, and was born in 1862. His early education was obtained in the Waterloo School and the Georgetown Academy. He studied medicine at Trinity University and Medical College, Toronto, for three years, and at Buffalo University for one year, graduating in 1892. He practiced in North Tonawanda, N.Y. for twenty years. Being in poor health he moved with his family to San Diego, Cal., in 1912, where he soon recovered his health and resumed practice.

DR. WILLIAM A. MacPHERSON, a brother of John and James, was born in 1866. He attended Waterloo School, the High School in Georgetown and also in Brampton, entered Trinity University and Medical College, Toronto, in 1887, and graduated in 1891. He settled in LeRoy, N.Y., and practiced there for eighteen years, then took a post graduate course in Johns Hopkins University, Baltimore, and settled in Tonawanda, N.Y., and practiced there for five years. Then, on account of poor health he went with his family to California, where they remained for three years, and re-

turned to LeRoy, N.Y. When the United States entered the War he enlisted in the Medical Corps as Lieutenant, and was assigned to duty at Camp Gordon, at Atlanta, Georgia. He was transferred to Camp McClellan, Anniston, Alabama, where he remained until the signing of the Armistice, when he was honorably discharged. In February, 1919, he was notified that he had been promoted Captain in the M.R.C., M.S.A.

Dr. Marjory MacPherson, daughter of James MacPherson, attended Waterloo School, the Georgetown High School, and the High School in LeRoy, N.Y., graduating in 1894. She entered the University of Buffalo, and after graduating in medicine married a class-mate, Dr. William J. Potter, and they began practice together at Niagara Falls, N.Y., and continued there for twelve years, when they went to Kootenai, Idaho. Dr. Potter, her husband, enlisted for the war, as army surgeon and went to France. After his discharge in the summer of 1919 he returned to the United States, and rejoined his wife, who was practicing in San Diego, Cal.

DR. ROBERT A. FISHER is the son of William Fisher, who lived on Lot 9, 5th Concession East. He received his public school education at S. S. No. 2, and the Waterloo School, graduated from the Georgetown High School, and obtained his Junior Leaving and Matriculation. He taught the Waterloo School for three years, graduated M. B. from the University of Toronto in 1903, and took his membership in the College of Physicians and Surgeons of Ontario in 1904, spending the following year as house surgeon and house physician at the Toronto General Hospital. He practiced in Oakville from September, 1905, till November, 1913, went to London, England, in December to do post graduate work, and took L.R.C.P. (London) and M.R.C.S. (England) in September, 1914; from that time to June, 1918, was engaged in surgical work in London and Edinburgh, holding the position of Surgical Registrar of Middlesex Hospital, London, and Surgical Tutor, and Senior Demonstrator in Anatomy at Middlesex Medical School. He returned to Canada in July, 1918, and began the practice of medicine at 343 Sherbourne St., Toronto, in October, 1918, and has held the position of Demonstrator of Anatomy, Toronto University, since October, 1918.

DR. HAROLD HAGYARD is the son of the late Thos. C. Hagyard, who lived on Lot 9, 3rd Concession East, and was born Dec. 4th, 1891. He attended Quatre Bras School and Georgetown High School, entered Queen's University in 1909, and graduated in 1915. He practiced a little over a year with Dr. Bogert of Kingston, and then went to McDonald's Corners, Lanark County. In April 1918 he enlisted and went into training at Hamilton and Niagara. He was made Captain and went overseas in October, 1918. He was sent first to Kimmell Camp, North Wales, and was transferred to Knotty Ash Camp, where he inspected returning troops.

It would have been gratifying to have been able to give a history of the Sunday School and of Women's Work in Boston Church, but the data on record are insufficient.

It is uncertain when Sunday School work began, but there was a school in the pastorate of the Rev. James Mitchell, when Andrew Laidlaw, Walter Laidlaw, John Stewart, Margaret Laidlaw and others were teachers, and it has been continued ever since.

Only a few facts are mentioned concerning the work done by the women, but enough to show that they have been busy in their Missionary Society, Ladies Aid and in the general work of the congregation.

While the names of many persons are mentioned in these pages the names of many more good men and women do not appear at all, but "God is not unmindful to forget their work of labor and love which they have showed towards His name."

The country church has suffered in late years by the drift of population towards the cities and large towns, but Christ and His Church will always be indispensable to the spiritual and moral welfare of country communities. Those who from past or present association love Boston Church will pray that while it endures it shall continue to be a Bethel, house of God and gate of heaven; a vitally religious and attractive social centre for many people; that the homes of the community shall be Christian homes; and that the young people who grow up here shall know Jesus Christ as Saviour

and Lord, and as His servants live the life and do the work to which He calls them.

The old Church, notwithstanding human imperfections, has been a blessing to its neighborhood, and through those who have gone from it carrying their Christian faith, principles and ideals with them it has been a blessing to many places in the Dominion of Canada and other lands.

“Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.”

—Kipling

APPENDICES

I.

Original Land Holders in the S. W. Portion of Esqueness—
Concessions I. to VII. Lots 1-17.

CONCESSION 1.

Lot	West Half	Date of Patent	Lot	East Half	Date of Patent
1	John Walters	April 4/37	1	Alexander Robertson ...	Dec. 9/44
2	John Walters	April 4/37	2	Alexander Robertson	May 13/22
3	Alex. Robertson Leased, Clergy Res.		3	Alexander Robertson	Leased
4	John Walters	April 4/37	4	Robert Paterson	May 29/22
5	Alexander Stewart	Oct. 6/34	5	Alex. Stewart	Nov. 30/44
6	Canada Company	July 9/29	6	Canada Company	July 9/29
7	John Dewar	April 10/35	7	James McLean	Mar. 5/34
8	John Kerr	Feb. 8/48	8	John McDonell Jr.,	Dec. 3/30
9	Daniel Kippen	Mar. 13/46	9	Daniel Kippen	Nov. 25/46
10	Thomas Chisholm	Dec. 22/71	10	Thos. Chisholm	Dec. 22/71
11	Alex. McNaughton	Dec. 18/52	11	Geo. Hill	Mar. 12/40
12	Alex. McNaughton	Dec. 18/52	12	Geo. Hill	Mar. 12/40
13	Canada Company	Oct. 12/41	13	Canada Company	Oct. 12/41
14	Richard O. Duggan	Jan. 9/52	14	Wm. Killman	June 14/36
15	Samuel McNaughton ...	Mar. 20/71	15	Wm. Killman	June 14/36
16	Sidney Smith	Feb. 21/66	16	Sidney Smith	Feb. 21/66
17	John Long	July 28/36	17	John Long	July 28/36

CONCESSION 2.

1	King's College	Jan. 3/28	1	King's College	Jan. 3/28
2	James Lawson	Mar. 27/40	2	William Castles	May 14/22
3	James Hunter	May 30/21	3	Daniel Cummer	Sept. 19/21
4	Duncan Campbell	May 3/45	4	James Campbell	Dec. 7/44
5	Alex. Robertson Jr.		5	E. Duncan Robertson	
6	Alex. Bowman	May 23/39	6	Robt. Turnbull	Oct 2/32
7	John Crightor	Jan. 6/32	7	John Crighton	Oct. 25/27
8	Alex. Robertson	May 23/39	8	Duncan Robertson	June 2/46
9	Crown Can Company ...	July 9/29	9	Crown Can Co.,	July 9/29
10	Wm. Campbell	Dec. 7/44	10	Richard Brewer	Feb. 8/32
11	Richard Bristol	Jan. 21/20	11	Richard Bristol	Jan. 21/20
12	James Robertson	Jan. 22/61	12	John McNaughton	May 4/64
13	Thos. Topping Jr.	Feb. 4/40	13	John McNaughton	May 22/70
14	John Killman	May 24/31	14	John Killman	May 24/31
15	Canada Company	Feb. 28/48	15	Canada Company	Feb. 28/48
16	Mary Manhart	May 26/36	16	Peter Crookshank	April 7/46
17	James MacPherson	Sept. 12/65	17	John Cummings	Sept. 1/47

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CONCESSION 3.

Lot	West Half	Date of Patent	Lot	East Half	Date of Patent
1	John McNabb	Oct. 23/22	1	John McNabb	Oct. 23/22
2	Archibald McNabb	Nov. 24/25	2	James McNabb	Nov. 24/25
3	Duncan Stewart	April. 9/34	3	Duncan Stewart	April 9/34
4	David Knight	Mar. 20/40	4	Thos. Summers	Oct. 18/21
5	James Laidlaw	Sept. 5/46	5	Walter Laidlaw	Oct. 10/35
6	Canada Company	Mar. 8/32	6	Canada Company	Dec. 26/29
7	M. McFarlane	May 26/36	7	James McGowan	July 13/21
8	Robert Stewart	June 20/47	8	Alex. Kay	July 14/21
9	John Stewart	Mar. 23/37	9	John Stewart	Mar. 23/37
10	Alexander Stewart	Sept. 30/42	10	Alex. Stewart	Sept. 30/42
11	William McKenzie	April 10/26	11	Nathan Turner	Nov. 27/24
12	M. McNaughton	July 30/39	12	Robert Murray	Mar. 12/24
13	King's College	Jan. 31/28	13	Robert Denison	Feb. 1/27
14	James Anderson	Oct 19/44	14	William Robertson	April 30/22
15	John Moracey	Nov. 15/32	15	David Moor	Mar. 21/40
16	William Michie	Mar. 5/55	16	William Michie	Mar. 5/55
17	William Sharpe	Mar. 10/24	17	King's College	Jan./28

CONCESSION 4.

1	Canada Company	July 9/29	1	Canada Company	July 9/29
2	Richard Bristol	Jan. 21/20	2	Richard Bristol	Jan. 21/20
3	Nathan Marlatt	Feb. 19/24	3	Samuel Marlatt	Feb. 19/24
4	Robert Darling	May 21/34	4	George Darling	May 21/34
5	Robert Murray	Mar. 24/30	5	David Darling	May 28/31
6	Andrew Laidlaw	Feb. 20/35	6	George Bell	Oct. 20/23
7	SW William Ashman	Dec. 21/24	7	Thomas Joyce	Sept. 17/39
8	NW David Brown	June 9/36			
9	John Clark	Jan. 12/28	8	James Stark	April 18/40
10	Canada Company	July 9/29	9	Canada Co.	July 9/29
11	Duncan Stewart	Mar. 22/37	10	James Hume	Dec. 23/39
12	James Hume	Dec. 23/39	11	Thos. Barbour	Feb. 4/36
13	James Hume	Sept. 26/42	12	Thos. Barbour	Feb. 26/36
14	Charles Bell	June 26/26	13	John Ewart	Dec. 28/22
15	Canada Company	Dec. 26/29	14	Walter Craig	June 26/26
16	Timothy Street	Dec. 26/29	15	Canada Company	Dec. 26/29
17	Hugh Black	July 24/47	16	Timothy Street	Dec. 26/29
			17	Hugh Black	July 24/47

CONCESSION 5.

1	William Cameron	Jan. 29/21	1	George Miller	Sept. 2/26
2	F. Carmichael	May 2/40	2	M. Livingstone	Nov. 8/30
3	James Shortreed	Sept. 3/46	3	Arthur Brooks	May 16/38
4	William Earton	April 29/22	4	Peter Scott	Feb. 25/31
5	David Darling	Nov. 12/25	5	John McTavish	April 9/33
6	Canada Company	July 9/29	6	Canada Company	July 9/29
7	John McMartin	Jan. 21/31	7	Wm. Broady	June 1/21
8	David Ross	Mar. 2/24	8	A. Nerbron Neilson	May 15/40
9	Andrew Dobbie	Sept. 14/35	9	John Fisher	Feb. 11/22
10	James Stewart	Aug. 26/39	10	James Stewart	Aug. 26/39
11	James Stewart	Oct. 9/44	11	James Stewart	Oct. 9/44
12	Walter Young	July 24/32	12	A. McPherson	Nov. 1/30

Lot	West Half	Date of Patent	Lot	East Half	Date of Patent
13	Canada Company	July 9/29	13	Canada Company	July 9/29
14	James Charles	Aug. 5/43	14	R McDonald	Oct. 22/39
15	Janet Dobbie et al	Nov. 22/40	15	David Dobbie	Oct. 26/39
16	John Lyon	Oct. 3/54	16	Francis Graham	Mar. 5/55
17	James Dobbie Jr.	Mar. 24/40	17	Alexander Ross	April 23/46

CONCESSION 6.

1	King's College	Jan. 3/28	1	King's College	Jan. 3/28
2	John Livingston	Jan. 9/31	2	William Croan	Nov. 19/25
3	John McGregor	Aug. 15/28	3	Nancy Lundy	Feb. 7/22
4	Thos. Chisholm	July 2/34	4	William Forrest	Oct. 1/25
5	Abraham Neilson	June 30/54	5	Abraham Neilson	Aug. 9/38
6	Miles Livingston	Mar. 22/37	6	High Laird	Jan. 24/35
7	Andrew Hardy	Nov. 23/21	7	Alexander Milne	Mar. 13/35
8	Daniel Forbes	Dec. 13/28	8	Alexander Milne	Mar. 13/35
9	Canada Company	July 9/29	9	Canada Company	July 9/29
10	John McColl	Sept. 17/39	10	Thos. Pickard	Sept. 18/32
11	John McColl	Feb. 28/31	11	Alexander McDonell	Dec. 3/33
12	John McColl	April 6/37	12	John McColl	April 6/37
13	Allan McPherson	Oct. 9/44	13	Jos. Standish	April 23/46
14	John McPherson	Oct. 9/44	14	Jos. Standish	April 23/46
15	Canada Company	July 9/29	15	Canada Company	July 9/29
16	John McVean	Oct. 10/31	16	James Thompson	April 4/31
17	John McVean	Oct. 7/31	17	Jos. Standish	April 23/46

CONCESSION 7.

1	Andrew Crawford	Mar. 20/22	1	George Crawford	June 6/38
2	William Chisholm	Feb. 5/22	2	William Chisholm	Feb. 5/22
3	John Atkinson		3	John Atkinson	
4	James Henderson	July 11/22	4	Daniel Custead	June 26/30
5	Thos. Acheson	Nov. 22/27	5	Ezekiel Lane	Oct. 4/24
6	Canada Company	Oct. 5/32	6	Canada Company	April 22/34
7	William Lard	April 10/40	7	Alex. Cameron Winlow et al	May 13/40
8	James P. Thornton	April 22/40	8	Thos. Richard	Sept. 18/32
9	Hugh Carfrae	Oct. 25/24	9	Hugh Carfrae	Oct. 25/24
10	George Wrigglesworth	Oct. 13/70	10	William Clay	Feb. 7/68
11	John North	Oct. 6/25	11	Samuel Watkins	Sept. 1/36
12	Timothy Street	Jan. 13/20	12	Timothy Street	Jan. 13/20
13	King's College	Jan. 3/28	13	King's College	Jan. 3/28
14	Arthur Graham	July 9/47	14	Geo. Thompson	Feb. 21/29
15	Robert Clark	Feb. 20/35	15	Thos. Thompson	June 23/36
16	John Thompson	Mar. 5/55	16	John Stewart et al	June 26/46
17	John Harrison	June 23/36	17	John Harrison	Nov. 28/46

The recent generation of the Esquering immigrants, who followed farming took up land in the Townships of Morris and Wawanosh. These Townships are filled with families of the same names as occur in the above lists.

II.

The Land Owners in the Scotch Block of Esquesing as shown on the Wall Map of G. C. Tremaine of Oakville, Ont., in 1858, are as follows:—

CONCESSION 1.

Lot	
1	Agnes Robertson
2	Donald Kippen
	Robert Hill
	J. Hill
3	Donald Kippen
	Socrates Center
	William Center
4	D. Kippen
	Peter McGregor
5	A. Stewart
6	Heirs of J. Creighton
7	D. McCallum
	John Dewar
8	John Kerr
9	Alexander Sherlock
	Mrs. Manary
10	William Chisholm
11	George Brown
12	A. McNaughton
	Thomas Hume
13	Haggard Bros.
14	O. R. Duggan
	Alex Winlow
15	James Carradice
	O. R. Duggan
16	Sidney Smith & Co.
17	Sidney Smith & Co.

CONCESSION 2.

Lot	West Half	Lot	East Half
1	W. Anderson	1	Alex. Bowman
2	John Sproul	2	James Lawson
3	A. McCallum	3	Hiram Anderson
	James Campbell		
4	A. McCallum	4	Jas. Campbell
5	Alex. Robertson	5	Alex. Robertson
6	David Bowman	6	Alex. Duff
7	E. Creighton	7	James Duff
	John Duff		
8	Heirs of Duncan Robertson	8	Heirs of Duncan Robertson
9	W. Campbell	9	James Duff
10	W. Campbell	10	James Hume Sr.
11	Mrs. Geo. Hume	11	Mrs. Geo. Hume
	Alex. Hume		Alex. Hume
12	J. Robertson	12	Sam McNaughton

Lot West Half
 13 J. McNaughton
 14 O. R. Duggan
 Alex. Winlow
 15 James Carradice
 O. R. Duggan
 16 Geo. Baker
 17 Sidney Smith & Co.

Lot East Half
 13 Sam McNaughton
 14 Wm. Moore
 Wm. Scott
 15 J. Robertson
 Peter Crookshank
 16 Peter Crookshank
 17 Sidney Smith & Co.

CONCESSION 3.

1 William Elliott
 2 Arch. McNabb
 3 Duncan Stewart
 4 David Knight
 5 James Laidlaw
 6 Walter Laidlaw

 7 Walter Laidlaw
 8 Robert Stewart
 9 Duncan Stewart
 10 Alexander Stewart
 11 Robert Steel
 12 John McNaughton

 13 J. McNaughton
 14 James Anderson
 15 R. McPherson
 16 Thomas Hume
 17 John Gillies

1 William Elliott
 2 Arch. McNabb
 3 Duncan Stewart
 4 R. McGowan
 5 Walter Laidlaw
 6 Anti-Burgher Church
 D. Scott
 T. Shortreed
 J. Shortreed
 Mrs. Darling
 7 R. Shortreed
 8 Alex. Stewart
 9 John Stewart
 10 Alexander Stewart
 11 Nathan Turner
 12 Wm. Moore
 N. Turner
 13 Wm. Moore
 14 Wm. Robertson
 15 David Moore
 16 Wm. Michie
 17 E. Moore

CONCESSION 4.

1 Wm. Carradice
 2 William Elliott
 3 Thomas Aitken
 4 The Misses Darling
 5 Robert Murray
 6 James Laidlaw
 7 Thos. Joyce
 Geo. Laidlaw
 8 John Stewart
 9 William Murray
 10 Duncan Stewart
 11 James Hume Jr.
 Thos. Barbour
 12 Thos. Hume

 13 Wm. Michie
 14 A. Knorris
 — Lipsitt
 15 John Gillies
 16 E. Moore
 17 Alex. Moore
 T. Alderson

1 Thos. Shortreed
 2 Alex. Winlow
 3 Thos Aitken
 4 The Misses Darling
 5 David Darling
 6 Robert Murray
 7 William Joyce

 8 James Stark
 9 W. Murray
 10 James Hume Sr.
 11 James Stewart

 12 Thos Barbour
 James Stewart
 13 Wm. Michie
 14 Mrs. Mary Black

 15 James Robertson
 16 James Leslie
 17 Alex. Moore
 T. Alderson

CONCESSION 5.

Lot	East ^{West} Half
1	W. Lawson
2	Findlay Carmichael
3	James Shortreed
4	John Shortreed
5	David Darling
6	Adam Sprott
7	John Livingstone
8	James Stark
9	James Stark
10	Jas. Stewart Sr.
11	Jas. Stewart Sr.
12	David Lindsay
13	Wm. Dobbie
14	John Alderson
15	John Martin
16	John Lyon
17	James Dobbie

Lot	West ^{East} Half
1	Robert Miller
2	R. Howden
3	A. Brooks
4	Peter Scott
5	Peter and John McTavish
6	Adam Sproat
7	Andrew Neilson
8	Joseph Graham
9	John Fisher
10	Jas. Stewart Jr.
11	Jas. Stewart Sr.
12	Peter McPherson
13	W. Dobbie
14	R. McDonald
15	George Storey
16	Frances Graham
17	Alex Ross

CONCESSION 6.

1	Robert Miller
2	R. Howden
	R. Miller
3	Thomas Chisholm
4	Thomas Chisholm
4	Ab. Neilson
6	Adam Sproat
7	J. & G. Hardy
8	A. Patterson
9	Thomas Fisher
10	James Lindsay
11	John McColl
12	Duncan McColl
13	Allan McPherson
14	James McPherson
15	F. Graham
16	Hugh McColl
17	Hugh McColl

1	Robert Miller
2	Wm. Cunningham
3	Wm. Preston
4	Wm. Preston
5	Ab. Neilson
6	Hugh Laird
7	J. & G. Hardy
8	James Cummings
	John Hunter
9	Mrs. Standish
10	Richard Graham
11	John McColl
12	Duncan McColl
13	Joseph Standish
14	Mrs. Standish
15	D. Graham
	P. Graham
16	John Murray
17	John Standish

CONCESSION 7.

1	D. Forest
	James Crawford
2	R. S. Hall
3	Thomas Howson
4	Jos. Brownridge
	John Taylor
5	Jas. P. Thornton
6	Jos. Brooks

1	R. S. Hall
2	R. S. Hall
3	Thomas Howson
	R. S. Hall
4	Jos. Brownridge
	John Taylor
5	Jos. Brownridge
6	Wm. Cunningham
	J. McKay
	John Johnson Sr., J.C. & W.C.

7	Wm. Laird	7	T. Crawford
8	J. P. Thornton	8	John Howson
9	A. Neilson	9	Jos. Ruddell
	Jos. Ruddell		
10	Edward Leonard	10	Ed. Leonard
	Wm. Thompson		Wm. Thompson
11	— Dixon	11	F. Hewson
12	Richard Graham	12	R. Graham
13	H. P. Thompson	13	H. P. Thompson
			George Cavanagh
14	Dan'l Graham	14	Applebee Estate
15	W. T. Thompson	15	Thomas Thompson
15	John Thompson	16	Duncan Stewart
			James Young
17	John Harrison	17	John Harrison

III.

The following is a copy of a letter written by James Laidlaw, then residing where the "Metropolitan" Church of Toronto now stands, to his son William, in Scotland.

James Hogg, known to fame as the "Ettrick Shepherd" and a cousin-german of Laidlaw, forwarded the letter to Christopher North for publication, and it appeared in "Chambers Journal," in 1819.

The result of the publicity thus given to the letter was a great increase in the tide of Scotch emigration to Canada. James Laidlaw's voyage to the new world lasted thirteen weeks! But the love of free and fertile land made many brave the sea.

Ettrick, March 3rd, 1820.

Dear Christopher:

I enclose you a very curious letter from a cousin-german of mine. It has given me so much amusement that I thought it would be acceptable to you for publication in the magazine. The writer was a highly respectable shepherd in this country, and as successful as most men in the same degree of life, but for a number of years bygone he talked and read so much about America till he grew perfectly unhappy, and at last when approaching his sixtieth year, actually set off to seek a temporary home and a grave in the New World, but some of his sons had formed attachments at home and refused to accompany him. He was always a

singular and highly amusing character, cherishing antiquated and exploded ideas in science, religion and politics. He never was at any school, and what scraps of education he has attained had all been picked up by himself.

JAMES HOGG.

NOTE:—Hogg stipulated that his Cousin's letter should be printed with all its errors of orthography and syntax untouched, but its curious spelling and lavish use of Capital letters made it such a puzzle to read that in these respects some alterations were made by the Editor.

York, Sept. 19th, 1819.

Dear Robert:—

I write you this to let you know that we are still alive which is a great mercy. We came here on the 25th of April, but as there was no land ready measured we were obliged to take a house for the summer and an acre of garden. We had to stay in it till we get the crop off the garden. When we are ready to go out to our land we have got each of us one hundred acres. Andrew's is a little off from us. Walter and me had Two hundred acres in one Lot. We had to draw it all by ballot in two hundred acre lots. Andrew and George Bell from Eskdale are in one lot. We are mostly all Scotchmen and have got a township to be all together, or what is called a parish in Scotland. They give 60,000 acres for one Township. There are a great many people settling here. Government has bought a large tract of Country from the Indians last year. One end of it was about twelve miles from York and very good land so that people are all going on it, it being so near the capital of the Province. But we were too long in getting our grant and the land was all taken up near the town and we will be fifty miles from York but the land is good for Walter and Andrew has been on it. Andrew has a fine stream of water running through the middle of his Lot but I am afraid that Walter and me will be scarce of water unless we dig a well. We have got eighteen months to do our settling duties in. We have to clear five acres each and put up a house and then we get our deed forever to ourselves and heirs. Robert I will not advise you to come here as I am

afraid you will not like the place so you may take your own will when you did not come along with us. I do not expect ever to see you here. I am very glad that you have got a place for you and your wife. May the good will of Him who dwelt in the bush rest on you and her, and may you be a blessing to one another. If I had thought you would have deserted us I would not have come here. It was my aim to get you all near me made me come, but man's thoughts are but vanity, for I have scattered you far wider, but I cannot help it now. These whom I have are far more contented than I am. Indeed I can do very little for the support of a family for the work here is very heavy. It is no place for an old man like me, though it is a fine country and produces plenty.

Robert, if this comes to you as I suppose it will you may take it over to Wolfhope and let William see it. I have sent one to him by the man that takes letters to Scotland. We have had our health middling well since we came here until six weeks ago, when Walter was taken with the ague. He had it only about two weeks when Andrew took it and he has had it this month but is now getting better but very weak. They have wrought all this summer for people in the town for six shillings a day but did not get their victuals. They have made a good deal of money but we have to pay dear for the house, but we have a good garden that we can live upon and have sold a good deal out of it. A hundred dozen of cucumbers and thirty bushels of potatoes we had. Pease ten feet high, beans twelve feet, some hundreds after one. It has been a very warm summer here, and there is a fine crop of every kind of green and hundreds of people coming from the old Country to eat it. We get the finest of wheat here. Twelve stone of it is twenty-seven shillings. We took fifteen acres of meadow hay to mow and win from one Mr. McGill. It was three dollars the acre, and we made it in three weeks, and he has given us as much Lea Hay for nothing as will winter our cow but we had it to mow to win. He is a very rich man and has befriended me more than all the farmers in Ester, Ettrick, or Yarrow could have done. The money here with merchants and people and trade is as plenty as ever I saw it in any town in Scotland. There is a market here every day for veal and mutton, and people come in from the County

with butter and cheese and eggs, potatoes, onions and carrots and melons, squashes and pumpkins with many things unknown in Scotland. The people here speak very good English. There is many of our Scotch words they cannot understand. They live more independent than King George, for if they have been any time here and got a few acres of their farm cleared, they have all plenty to live upon and what they have to sell they get always money for it for bringing it to York. There is a good road goes straight north from York into the County for Fifty miles, and the farm houses almost all two storeys high. Some of them will have as good as twelve cows and four or five horses. They are growing very rich, for they pay no taxes, but just a perfect trifle, and ride in their gig or chaise like lords. We like this place much better than the States. We have got sermons three times every Sabbath. There is a large English Chapel and Methodist Chapel but I do not think the Methodists very sound in their doctrine. They save all infants and suppose that a man may be justified to-day and fall away to-morrow. There are the Baptists and we hear there is no Presbyterian minister in this town as yet. The English minister reads all he says unless it be his clerk crying at the end of every period "Good Lord, deliver us." If James Hogg could come over and hear the Methodists for one day, it would serve him for cracking about it for one year, for the minister prays as loud as ever he can and the people all down on their knees keep crying "Amen" so that you can scarce hear him and I have seen some of them jumping up as if they would have gone to Heaven, soul and body, through the loft, but their body was a filthy clog to them for they always fell down again. They have their field meetings where some thousands attend and some will be asleep and some falling down under conviction and others eating and drinking. Now Robert if this comes to you write and tell us how you are, and all the news you can think of and whether you think William will come here or not. We have got as much land as will serve us all but neither you nor William will like America first, as everything is new here and people have everything to learn. There are not many carts here, but all waggons with four wheels. I have seen three yoke of oxen to one waggon, and they plough with oxen.

Many of their ploughs have but one stilt and no coulter. The wages are not so good here as formerly as so many people are coming from Britain and Ireland. Tell John Riddle that I have as much Hickory on my farm as will be fishing wands for thousands, and many of them a hundred feet high, and they are no use but to burn, but it is the best of firewood in the world. I shall say no more but wish that the God of Jacob may be your God and may be your Guide for ever and ever is the sincere prayer of your loving father till death.

JAMES LAIDLAW.

Pay your letters to the sea or they will not come to us.

VI.

The names of persons mentioned on the books of the Treasurer as occupying seats and contributing to the support of the Church between 1835 and 1845:—

Aitken, Andrew	Forbes, Donald
Aitken, John	Forrest, David
Anderson, James	Gentle, Charles
Anderson, John	Gillies, John
Barbour, Thos.	Grant, Alexander
Brown, Alexander	Gray, Mark
Brown, David	Hall, John
Brown, George	Hall, Robert
Brown, John	Hall, William
Brown, Thomas	Hardy, Andrew
Brooks, Arthur	Henderson, David
Brooks, John	Henderson, John
Burns, John	Hewston, Francis
Burns, Thomas	Hewson, John
Cameron, Angus	Hume, James
Campbell, Alexander	Hume, James, Jr.
Campbell, Duncan, Sr.	Hume, George
Campbell, Duncan, Jr.	Kerr, A.
Campbell, James	Kerr, John
Campbell, William	Kippen, Donald
Carradice, David	Laidlaw, Andrew
Chisholm, John	Laidlaw, James
Chisholm, Thomas	Laidlaw, Walter
Chisholm, William	Laidlaw, Mary
Cobban, Dr. James	Laidlaw, William
Dewar, John & Co.	Lawson, Graham
Dobbie, William	Lawson, William
Duff, James	Lawson, Mrs.
Elliot William	Lindsay, Ninian
Elliot, John	Livingstone, John
Fisher, John	Martin, Jasper

Marchbanks, James
 McArthur, Archibald
 McCallum, Duncan
 McClelland, Charles
 McColl, John
 McDowell, Charles
 McDowell, Hugh
 McDougald, John
 McDougald, Allen
 McFerran, Thomas
 McGregor, Robert
 McGregor, John
 McGregor, Mrs.
 McIntyre, Joseph
 MacCall, William
 McKinnon, Alexander
 McKinnon, Donald
 McKinnon, Archibald
 McKinnon, Laughlin
 McNabb, Archibald
 McLeod, James
 McNaughton, Alexander
 McNaughton, John
 McNaughton, Malcom

McPherson, John
 Michie, William
 Moffatt, Robert
 Moore, William
 Murray, Robert
 Murray, William
 Redpath, John
 Robertson, Alexander
 Robertson, Alexander, Jr.
 Robertson, Duncan
 Robertson, James
 Robertson, William & Co.
 Ruxton, Robert
 Scott, Peter
 Sproat, Adam
 Sproat, John
 Stark, James
 Stewart, James
 Stewart, Duncan
 Stewart, John
 Stewart, William
 Storey, John
 Storey, George
 Turner, Nathan

VII.

In the early years some of those, outside of the Township of Esquesing, who attended Boston, or one of the Churches of the Block were:—

From the Township of Nelson:

John Henderson ...Lot 15, Con. 6
 David Henderson ...Lot 15, Con. 6
 Robert Westwood ...Lot 15, Con. 7
 James Marchbanks
 John Turnbull

From the Township of Trafalgar:

William Cumming ..Lot 15, Con. 1
 William Chisholm ..Lot 15, Con. 3
 John StoreyLot 13, Con. 5
 George StoreyLot 13, Con. 5
 Jasper MartinLot 14, Con. 12
 Robert RuxtonLot 15, Con. 1
 John SproatLot 14, Con. 3
 Alexander Brown ...[Lot 13, Con. 3
 Alexander Brown ...Lot 13, Con. 3

From the Township of Nassagaweya

Andrew InglisLot 3, Con. 1
 James InglisLot 3, Con. 1
 Thomas ElliotLot 6, Con. 4
 Charles ChristieLot 4, Con. 5
 Robert MenziesLot 3, Con. 5
 William McCallLot 3, Con. 5
 John RedpathLot 1, Con. 5
 David ScottLot 1, Con. 7
 James PeddieLot 2, Con. 7
 John McGregorLot 3, Con. 7
 William McGre or ..Lot 3, Con. 7
 Peter McGregorLot 4, Con. 7
 William ElliotLot 2, Con. 6
 Robert MoffattLot 5, Con. 7
 John MoffattLot 5, Con. 6
 Archibald BellLot 15, Con. 5
 Peter PattonLot 3, Con. 7
 John McGibbonLot 6, Con. 6
 Duncan Campbell ...Lot 7, Con. 6
 Hugh CampbellLot 8, Con. 6

VIII.

At a meeting on April 17, 1841, it was decided to fence the whole Church grounds, the money in the treasurer's hands from lots to be devoted to this purpose, and the remainder to be raised by subscription. The following persons, with the exception of a few who subscribed 2 shilling and 3 pence, subscribed 5 shillings:—

James Laidlaw
Walter Laidlaw
Hugh McColl
Angus Cameron
Findlay McNaughton
James Stark
John McTavish
Alexander Bowman
Andrew Hardy
John Storey
Andrew Aitken
Thomas Joyce
Robert Murray
John Sproat
Thomas Shortreed
Adam Sproat
Robert McDonald
William Dobbie
William Chisholm
Robert McGowan
James Murray
John McPherson
Thomas Barbour
James Lawson
Duncan Campbell

Thomas Chisholm
John Graham
Robert Ruxton
Andrew Laidlaw
Duncan McCallum
Abraham Neilson Jr.
Donald McKinnon
James Robertson
William Murray
Alexander Brown
William Campbell
Archibald McKinnon
Duncan Robertson
James Duff
Donald McLaren
Archibald Campbell
Arthur Brooks
Peter Scott
Alexander Robertson
Alexander McNaughton
David Darling
Mrs. Dick
David Knight
Archibald McNabb

IX.

The Members and Adherents of the United Presbyterian Church of Canada, at the time of the union with Boston Church in 1861, seem to have been as follows:—

Members

Elder John Stewart
William Michie
Margaret Michie
Janet MacPherson
Catherine Campbell
Jane Hume
James Michie
Elizabeth Michie
James Hume
Agnes Hume
Williamson Ramshaw

Adherents

Peter McPherson
Janet MacPherson
Daniel Kippen
Malcolm MacPherson
Arch. Campbell
Catherine Campbell
Christina MacPherson Sr.
Christina MacPherson Jr.
Robert Campbell
John Campbell
Susan Campbell

Isabella Ramshaw
 Jane Michie
 Mary Michie
 Jane Stewart
 Catherine McPherson
 Mary Kippen
 Margaret Moffatt
 Alexander Robertson
 Matilda Robertson
 Elder James Duff
 Catherine Duff
 John Kippen
 Mary J. Stewart
 Duncan Stewart
 Margaret Stewart
 Joanna Gillies
 Catharine McNaughton
 Elder Hugh Campbell
 Mary Campbell
 Agnes Fisher
 Janet Fisher
 Margaret Fisher
 Mrs. John Kippen

Elizabeth Robertson
 Margaret Robertson
 William Murray
 Betsy Murray
 Mary Murray
 John Hardy
 George Hardy
 Jessie Hardy
 Margaret Hardy
 William Fisher
 Eliza Fisher
 Eliza Michie
 Margaret E. Stewart
 Christina Stewart
 James Stewart
 Thomas Fisher

At the meeting held on March 5, 1824, when it was decided to buy land on which to build a meeting-house, and for a burying ground, the following persons are recorded as subscribers to pay for it:—

James Laidlaw
 Duncan Campbell
 George Darling
 John Shortreed
 Malcom McNaughton
 John Creighton
 Alexander Robertson
 William Campbell
 David Knight
 Robert Darling
 Andrew Laidlaw
 Robert Shortreed
 James Laidlaw, 2nd
 James Campbell
 John Anderson
 Alexander Bowman
 David Darling
 Robert Murray
 Thomas Joyce
 Andrew Hardy
 Thomas Chisholm
 Thomas Shortreed
 James Anderson
 John Sproat
 Alexander Brown
 James Lawson

Archibald McNabb
 Jasper Martin
 Adam Sproat
 George Miller
 John McTavish
 David Moore
 Duncan McPherson
 David Moore, 2nd
 Alexander Cross
 James McQueen
 Walter Laidlaw
 David Scott
 John Dickson
 Rowland Brush
 John Dempsey
 David Brown
 James Shortreed
 Malcom McFarlane
 Daniel Forbes
 James McLean
 Alexander Robertson
 Robert Ruxton

Later on these other names were added:—

Andrew Aitken

Duncan McCallum
 Hugh McColl
 George Brown
 Donald McKinnon
 Archibald McKinnon
 David Carradice
 Philip Walker
 Thomas McFerran

John Burns
 Edward Robertson
 John McPherson
 Ronald McDonald
 Peter Scott
 Arthur Brooks
 Robert Dick

The pews in the first meeting house were divided into six divisions, also called wards, four of these being on the ground floor, and two in the gallery. A man in each division, or block of pews acted as a collector of rents for that division, and paid the money to the treasurer. At a general meeting on February 18, 1835, the pews were let for the first time and as follows:—

1st Division on Floor on Left Hand of Minister:—

- No. 1. Andrew Laidlaw
 2. John McColl
 3. Andrew Hardy
 4. John Brown
 5. Duncan Campbell
 6. Alexander McNaughton

Collector—Andrew Laidlaw.

4th Division, on Floor Right Hand of Minister:—

- No. 17. Alex Robertson
 18. George Brown
 James Stewart
 19. Duncan Stewart
 20. John McNaughton
 21. Adam Sproat
 22. Thomas Chisholm

Collector—John McNaughton

2nd Division, the West Half of Pews Under North Gallery:—

- No. 7 William Campbell
 8. Archibald McNabb
 9. William Dobbie
 10. Donald McKinnon
 11. Duncan Campbell

Collector—W. Campbell

5th Division West Half of Gallery:—

- 23 James Laidlaw
 No. 30 William Michie
 J. Duff
 29. William Murray
 28. Robert McGowan
 25. John Dewar & Co.
 24. William Robertson

Collector—James Laidlaw

3rd Division, East Side of Pews Under North Gallery:—

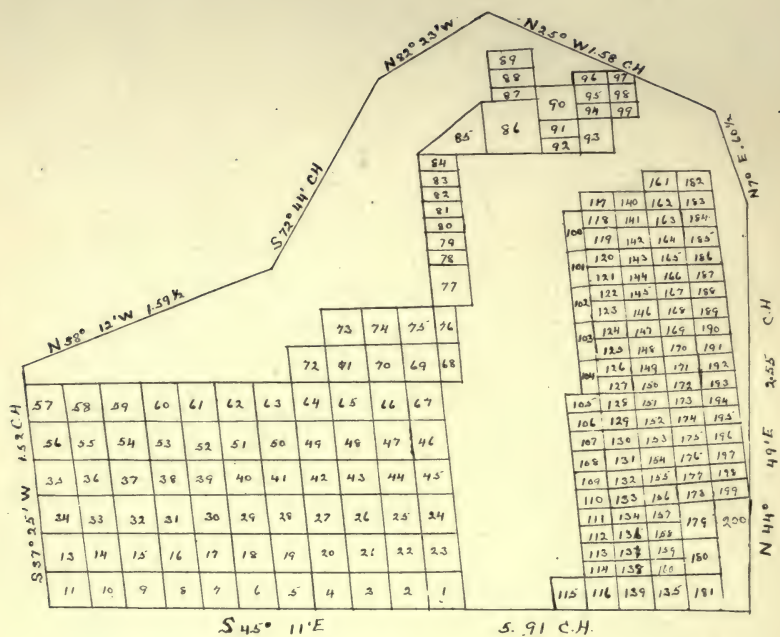
- No. 12. Daniel Forbes
 13. Alex. Robertson, Jr.
 14. David Henderson
 15. William Moore
 16. John Burns
 Walter Laidlaw

Collector—D. Forbes.

6th Division, East Half of Gallery:—

- No. 38 James Hume & Co.
 37. Alex. McKinnon & Co.
 36. Nathan Turner
 32. William Elliot
 Alex. Brown
 31. R. Moffatt

Collector—James Hume.



Plan of Boston Cemetery.

X.

BOSTON CEMETERY ASSOCIATION

A meeting of those interested in the Boston Church Cemetery was held in Boston Church on May 27th, 1911, according to notice given, for the purpose of considering ways and means for putting the cemetery in order and providing for its care in the future. A fair representation of the families concerned were present. After consideration of all the circumstances it was decided to adopt the plan proposed by William Laidlaw, K.C., of Toronto, viz:—That a trust fund be raised, subscriptions towards the same to be made by application for shares of stock of the par value of ten dollars per share, and the money held by a board of trustees. Subscriptions were made at the meeting, and a board of trustees consisting of James Murray, Peter Campbell, John McClarty, William Hampshire and Adam Sproat was elected.

1 R. Darling	34 D. McKinnon	68 Dun. McColl
2 Geo. Darling	35 Wm. Robertson	Jno. McColl
3 Alex. Brown	36 P. McPherson	69 Jas. Laidlaw
4 Adam Sproat	37 Roland Brush	70 A. Laidlaw
5 D. Knight	38 A. McNaughton	71 Arch. Campbell
6 David Moore	39 N. McNaughton	72 Jno. Henderson
7 A. Bowman	40 Thos. Barlow	73 A. Elliott
8 Jno. McNabb	41 Jas. Lawson	74 Walter Laidlaw
9 A. Robertson	41 J. Shortreed	75 Walter Laidlaw
10 D. Scott	43 Thos. Shortreed	75 Jas. Laidlaw
11 W. Murray	44 Jas. Stewart	76 Jno. Turner
13 A. Brooks	45 Jno. Stewart	79 Jas. Hume
14 D. Forbes	46 Jno. Creighton	80 James. Hume Jr.
15 Thos. Hume	47 Jas. Shortreed	81 Peter Ferguson
16 Arch. McNabb	48 A. Robertson	81 —Drain
17 Wm. Moore	49 D. Campbell	83 Jno. Hanley
18 David Moore	50 Andrew Aiken	84 Wm. Lawson
19 J. Anderson	51 Geo. Miller	86 Dun. Stewart
20 Adam Sproat	52 Robt. Dick	87 A. Aitken
21 Adam Sproat	53 Ronald McDonald	88 Jas. Martin
22 Jno. McTavish	54 Thos. Joyce	89 Hector Brown
23 D. Darling	55 Jno. McPherson	90 Thos. Hagyard
24 Peter Scott	56 Jas. McPherson	91 Alex. Hume
25 D. Campbell	59 A. McKinnon	92 D. McColl
26 R. Murray	60 Thos. Chisholm	93 Robt. Stark
27 R. Shortreed	61 Alex. Cross	94 Hugh Campbell
28 J. Livingstone	62 N. McFarlane	97 John McClarty
28 J. Livingstone	63 A. Hardy	99 Richard Joyce
29 Jas. McGregor	64 Jas. Campbell	100 A. Bowman
30 Wm. Campbell	65 Jno. Anderson	101 Wm. Michie
31 D. McCollum	66 A. Robertson	103 Peter McColl
32 Jas. Dobbie	67 Jas. Anderson	104 Wm. Dobbie

105 Jno. Kippen	129 D. Carradice	153 A. Wooding
106 Robt. Campbell	130 Jno. Gillis	154 R. Smith
107 D. Gillis	131 Mal. Matheson	155 J. McGibbon
108 Peter McGregor	132 P. Crookshank	156 J. McGibbon, Jr.
109 Jas. Robertson	133 Thos. Shortreed	157 S. Furnage
110 Jas. Michie	134 Jno. Fisher	161 J. Glenney
111 Geo. Hume	136 Wm. Fisher	163 A. Patterson
112 Wm. Michie, Jr.	137 Wm. Ramshaw	164 C. Bell
113 Jas. Robertson	138 Alex. Kintral	165 A. McCollum
114 Jno. Elliott	139 P. Michie	166 A. Wilson, Sr.
115 Ab. Stark	140 G. McLean	167 J. Stark
116 W. Hampshire	141 J. Redpath	168 Jos. Stark
118 Jno. McIntyre	142 A. Lawson	169 A. Neilson, Jr.
119 A. Grant	143 A. Cameron	170 Jno. Sproule
120 Wm. McColl	144 A. McNaughton	171 Jas. Duff, Sr.
121 Jno. Kerr	145 Wm. Elliott	172 Thos. Duff
122 Jno. Kerr	146 D. Carradice	173 Jas. Duff
123 Jno. Hill	147 Andrew Kerr	174 McCollum, J.
124 Peter McClaren	147 Jas. Stewart	175 F. McCollum
125 Don McLaren	149 Jno. McGregor	176 D. McGibbon
126 Jno. Aitken	150 Wm. Chisholm	177 Jno. Storey
127 Wm. Lawson	151 Jno. Duff	187 Jno. Winlaw
128 A. Isaac	152 Jno. Burch	









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Author McColl, John

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Title Records and memories of Boston Church.

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